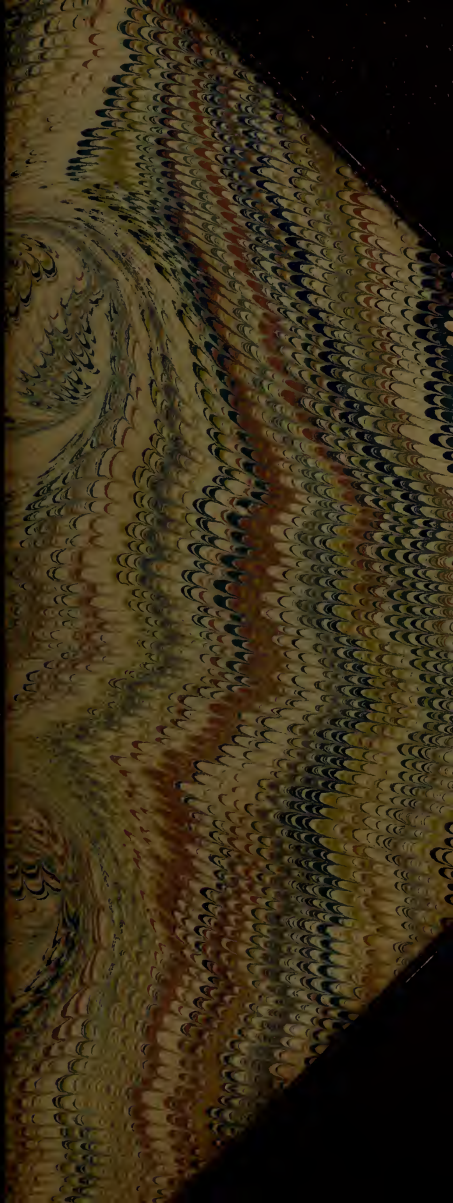


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HISTORICAL SKETCHES

OF THE

PARISH OF CAMBUSNETHAN.

BY THE

REV. PETER BROWN,

WISHAW.

Wishaw:

DAVID JOHNSTON, MAIN STREET.

EDINBURGH: W. OLIPHANT AND CO.

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1859.

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To

THE RIGHT HONOURABLE

LORD BELHAVEN AND HAMILTON,

LADY SETON-STEUART,

OF ALLANTON AND TOUCH,

JAMES SINCLAIR-LOCKHART, ESQUIRE

OF CASTLEHILL,

AND

HENRY HOULDSWORTH, ESQUIRE

OF COLTNESS,

THE REPRESENTATIVES

OF

THE PRINCIPAL ESTATES

IN THE

PARISH OF CAMBUSNETHAN,

This Volume

OF

“ HISTORICAL SKETCHES ”

IS,

WITH KIND PERMISSION, RESPECTFULLY INSCRIBED,

BY

THE AUTHOR.

PREFACE.

THE “WISHAW MECHANICS’ INSTITUTE” was brought into existence in the year 1852. The author of this volume lent his aid to the “Institute” from the commencement ; and has annually—except when the state of his health forbade him—given one or more lectures on topics connected with popular science, natural and national history, popular superstitions, and antiquarian research. Several of the Directors being aware that he had collected a considerable amount of information in connexion with the Parish of Cambusnethan, embracing the period between the Restoration of Charles II. and the Revolution, pressed him to throw this information into regular shape, and embody it into a lecture, to be given during the following session. After having agreed to do this, he became convinced that, as the topic was one of *local* interest, he might advantageously travel beyond the limits of the twenty-eight years of Prelatic persecution, and especially backward over parochial incidents of an older date. The filling up of this more enlarged sketch occupied an occasional hour of literary recreation ; and

when his researches into the matters which he had selected had approached something like completeness, he found it necessary to throw them into the form of two lectures—one on the **ANTIQUITIES** of the Parish, the other on the Share which the Parish had in the Sufferings of the **PERSECUTING PERIOD**.

Immediately on the delivery of these lectures, on the 4th and 11th of February last, a very general desire for their publication was expressed. “The pressure from without” having been so urgent, the author assented to their being sent to the press. In doing so, he saw it to be proper not only to enlarge on some topics partially touched on in the lectures when delivered, but to introduce a considerable amount of information, on a variety of matters, which were not so much as alluded to. He is persuaded that in having done so, the volume has been rendered all the more acceptable, to those who feel an interest in the topics discussed in it. These prefatory statements will serve not only to explain the occasion of publishing this volume, but account for the style of the lecture room, which the author in several passages has thought fit to retain.

It may be satisfactory to those who feel an interest in the subject of this volume, to be able to form some idea of the extent of the author’s researches, the sources from which

his information has been derived, and the anxiety which he had to combine fulness with variety of statement, within the narrowest compass. He therefore subjoins the following list of the authorities which he found it necessary carefully to consult:—

Registrum Episcopatus Glasguensis.

The Cartularies of the Abbey of Aberbrothwick.

The Cartularies of the Abbey of Kelso.

Bede's Ecclesiastical History.

Usher's Antiquities of the British Churches.

D'Aubigné's History of the Reformation in England.

Burnet's History of his own Times.

Commissary Records of Glasgow.

Records of the Lords of the Privy Council.

Sommerville's "Memorie of the Sommervilles."

Hamilton's Description of the Sherifffdom of Lanarkshire.

Douglas' Peerage and Baronage of Scotland.

Burke's Peerage.

Nisbet's Heraldry.

Crawford's Peerage.

Crawford's Genealogical History of the Royal House of Stewart.

Balfour's Annals of Scotland.

Buchanan's History of Scotland.

Tytler's History of Scotland.

Sinclair's Statistical Account of Scotland.

Wodrow's Church History.

Cook's History of the Reformation in Scotland.

Carlyle's Cromwell.

Old Mortality.

Simpson's Traditions of the Covenanters.

Report of Commissioners on Religious Instruction.

Scott's Notices of the Associate Congregation of Cam-
busnethan.

Frazer's Life of Ralph Erskine.

M'Crie's Vindication of the Covenanters.

Lord Macaulay's History of England.

Butler's Lives of the Saints.

Stewart's Account of the Royal Stewarts.

The Haddington Collection of Royal Charters.

The Coltness Collection of Papers.

In the preparation of the lectures, and especially of this volume, the author was laid under obligations to the Right Honourable Lord Belhaven, Lady Seton-Steuart of Allanton and Touch, Sir Henry Seton-Steuart, Baronet, of Allanton and Touch, and Henry Houldsworth, Esquire of Coltness, for the valuable information with which they have favoured him, either bearing on their ancestry or their respective estates. In availing himself of this opportunity of placing on record an expression of his gratitude for the facilities which they afforded him, he takes occasion also to express

his gratitude for the kindness shewn him by the Rev. James S. Johnson, of Cambuslang, Rev. Dr. Goold, of Edinburgh, Rev. John Kay, Airdrie, Rev. J. W. M'Meekan, Lesmahagow, Rev. R. T. Martin, Wishaw, and a number of friends in Wishaw and vicinity, who, in a variety of ways, lent their aid in contributing facts and anecdotes, which have been interwoven into the narrative.

After the first lecture had been delivered, a regret was expressed, that it did not contain any allusion to the Origin or Early History of the Town of Wishaw. The explanation is a simple one: the Town of Wishaw, recently erected into a BURGH, *has nothing of Antiquarianism about it*. It has sprung up, almost as rapidly as one of the numerous towns in the American and Australian continents. The author has met with many persons who had a distinct recollection when the oldest of the present houses were erected. An old cottage in Main Street, marked No. 66, situated between Wishaw Parish Church and the Royal Hotel, and another cottage situated on the south side of the same street, and marked No. 119, have, on the lintels of their doors, the date 1777, and are considered as being the oldest existing houses in the town. They will speedily disappear before the spirit of re-building, which has recently taken possession of proprietors, and which has been so largely encouraged.

The north turnpike road from Glasgow to Lanark passes through the centre of Wishaw, for about three-quarters of a mile, and forms its principal street. From the middle of last century till near the close of it, the cottages on this line of road were very few, and were chiefly situated on that part of the street now occupied by the houses marked No. 223 to No. 237. The principal group of houses was clustered around the farm onstead of Fimmington. They have entirely disappeared, and the site of this onstead—a few yards below the lower of the two ponds which supply the distillery—is marked by two very aged ash trees. “The lands of Fimmington” are the feudal designation in the title-deeds of houses erected on the portion of the Burgh which belongs to the Wishaw estate. About the year 1790, the prosperity of the cotton manufactures in the west of Scotland induced a number of persons to take off feus along the line of the public road, which the superior encouraged by granting them on favourable terms. The older feus are at the rate of forty shillings sterling per acre. Those recently granted in the Burgh are at the rate of £14. per acre.

The late Dr. Lockhart of Blackfriars Parish, Glasgow, was minister of Cambusnethan in the year 1794, and drew up the first Statistical Account, in the Collection published by Sir John Sinclair. In that account he mentions, that the line of a new village was then being marked out, with-

out intimating that any name had been assigned to it. It was originally called the New Town of Cambusnethan, afterwards the New Town of Wishaw, then Wishawtown, and now it is the BURGH OF WISHAW,—having been so constituted by the provisions of the Act of Parliament, on the 4th September, 1855.

The following Statistics may be deemed interesting:—In the year 1755, the population of Cambusnethan was 1,419. In 1781, the population was 1,562. In 1791, it was 1,684. In the year 1794, the whole population in all the villages in the Parish only amounted to 409. In the year 1801, the population was 1,972. In the year 1831, it was 3,824. In the year 1841, it was 5,796. In the year 1851, it was 8,621. In that year the population of Wishaw was 3,271. Since that date, the population of Cambusnethan Parish, and of Wishaw, has advanced at a more rapid rate than during the same number of years at any former period. The population at the present date cannot be much under 17,000.

The number of deaths in the Parish of Cambusnethan in the year 1781, was only 12. In the year 1791, it was 30. The number of births registered in the year 1858 was 671, and of deaths, 231.

In the year 1781, the sum of £66. sterling was deemed

adequate to the maintenance of the poor. In that year the Associate Congregation of Daviesdykes contributed to this sum to the amount of £25. 5. 0.; and it does not appear the poor made any complaint. In the year 1817, the sum raised for the maintenance of the poor, from assessment on lands and heritages, mortcloth fees, and church-door collections, was £85. 2. 0 $\frac{1}{4}$., and the expenditure was £88. 19. 6. In the year 1844, the income, from assessments, voluntary subscriptions, mortcloth and proclamation fees, was £245. 14. 1 $\frac{1}{2}$., and the expenditure was £264. 11. 0. In the year 1858, the assessment amounted to £1,935. 15. 0., and the expenditure to £1,835. 17. 0. In this year, the number of individuals receiving regular parochial relief was 347, and those obtaining occasional relief, 152,—in all, 499.

In the year 1824, there was no public conveyance from Wishaw, nor could one be obtained on hire nearer than Hamilton. So late as the year 1840, a one-horse coach, which, from the name of the proprietor, was called "Watt's noddy," was run three times a week to Glasgow, and occupying three and a half hours on a journey of fourteen miles. The Caledonian railway has a station at Wishaw, from which, at present, any person may travel north or south eight times a day; and stylish vehicles can be had on hire, at five of the principal hotels. Twenty-five years ago, it was difficult to obtain a little writing paper, of a common

description, at a few of the grocers' shops. Now, there are several booksellers' shops in the Burgh; and, perhaps, one of the most striking indications of modern progress is, that this volume has been brought out at the local press. Previous to the year 1836, an old man, engaged by the inhabitants, carried their letters to and from Hamilton, allowing him one penny for each letter or newspaper. Frequently he had not more than half-a-dozen daily. In the above-mentioned year, when a post-office was established in Wishaw, the letters seldom exceeded a dozen, or a score, daily. At the present date, the letters and papers which pass through the post-office, average seven thousand weekly, and there are three deliveries daily. There are three banks; and the shops are fitted, and furnished, in a style which rival, for taste and supplies, anything to be met with in much larger towns.

It has been mentioned that Wishaw was constituted a Burgh in the year 1855. The rental of the Burgh

In 1855, was £5,000 0 0;

“ 1856, “ 5,804 11 6;

“ 1857, “ 6,634 12 0;

“ 1858, “ 8,740 0 0:

at which rate of progression, the rental is likely to double itself in the short period of five years.

The author, having restricted himself, has left many topics of local interest untouched. There are ample materials to employ other pens, in the geology of Cambusnethan—its agricultural and mineral resources—its literary, educational, and benevolent institutions—and in the social and moral condition of the miners, and labourers at its public works, who have, of late years, so rapidly increased the population. He commits the volume to the intelligence and candour of the inhabitants of the Parish, in the confidence that his efforts to arrange, and place on record, so many historical facts of local interest, will by them be duly appreciated.

P. B.

UNITED PRESBYTERIAN MANSE,
WISHAW, *June*, 1859.

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ANTIQUITIES

OF THE

PARISH OF CAMBUSNETHAN.

HISTORICAL SKETCHES

OF THE

PARISH OF CAMBUSNETHAN.

Antiquities of the Parish.

THE question has been often put—and certainly with great propriety—“who would remain unacquainted with the history of his own country?” Take Scotland as an illustration—a country which has produced so many heroic, talented, and worthy men—a country, whose annals are crowded with the record of incidents, the bare recital of which continues to touch, and awaken, the finer sympathies of our nature—a country, whose long and arduous struggle for independence was crowned with victory. The Scotchman, then, who had within his reach the documents in which these incidents are recorded, and yet did not possess them, or remained ignorant of them, would betray not merely the low state of his literature, but the low state of his patriotism. The question with which I set out this evening is, “*who would remain unacquainted with the history of his own Parish?*” The parishioners of Cambusnethan who are still

unacquainted with parochial incidents, *historically* considered, have their apology. The materials, which are requisite to the construction of anything like historical detail, are not generally accessible—they have hitherto existed in a very scattered condition—they require a considerable amount of patient research, and no small amount of time to arrange them, and bring them into anything like shape. If, then, I have had the ambition to attempt the task, I trust it will be deemed allowable, when it is balanced against the desire which I have all along felt, and the humble efforts which I have all along made, to maintain the “WISHAW MECHANICS’ INSTITUTE” in a tone of healthfulness, by having, latterly, selected a subject, which, whatever it may be worth, has at least a *local* interest to recommend it.

This lecture is to be occupied with details, which properly belong to the ANTIQUITIES of the parish of Cambusnethan.

My researches in this direction, so far as they have as yet gone, have been interesting, and satisfactory. I cannot, as yet, go farther back than the commencement of the eighth century; my earliest fact being derived from the Ecclesiastical Annals of “the Venerable Bede.” Subsequent to this date, and during what are called “the Middle Ages,” there is occasionally much obscurity in our national records. In consequence of frequent feuds among the nobles, large districts of the country passed from hand to hand, so as, ultimately, to render it no easy matter to say to what division of the country it belonged, or who was the rightful claimant. Even the great boundary line, between England and Scotland, was not accurately defined. Northumberland

was then a distinct kingdom, extending so far north as the Frith of Forth. It is generally understood that Edinburgh had its name from Edwin, a Northumbrian Prince. About the middle of the tenth century, Cumberland and Westmoreland were made over to the Scottish monarchy, and were, during several reigns, regarded as part of the Scottish realm. It is worth mentioning, as an illustration of the divided state of the country, that, at the period referred to, Clydesdale could scarcely be said to belong to either of the contending parties. It was not till the reign of Kenneth III. that Clydesdale was incorporated with the then Scottish kingdom; and, not till the reign of Malcolm II. that the Lothians and the Southern counties, were identified with the Scottish crown. These brief notices will sufficiently indicate, how very difficult it must at one time have been, to define what properly belonged to the crown, or to the barons, or to the church.

These preliminary observations bring me to a definite period. At the commencement of the twelfth century, or about the year 1116, David, Prince of Cumbria, instituted an Inquest, having for its primary object to ascertain from the testimony of the oldest and wisest persons in Cumbria, what lands, and churches, belonged to the Diocese of Glasgow. Clydesdale was then a portion of Cumbria. There is a *fac simile* of the document embodying the result of this Inquest, in the "Registrum Episcopatus Glasguensis," recently published by the Maitland Club. It contains a minute list of the lands and churches which were understood to belong to the bishopric. Several names in this list have puzzled Antiquarians, as they have had to contend with

mistaken readings, in twice-copied transcripts. A name, almost at the top of the list, has particularly engaged my attention. Owing to the minuteness of the character of the penmanship, I felt a difficulty at first, whether to read it "Camcachethyn," or "Camnachethyn;" but, on comparing the style of the characters in other parts of the document, have been led to prefer the former of these readings. If this, in the twelfth century, was intended to represent the district in Clydesdale which has long borne the name of "*Cambusnethan*," the discrepancy in the orthography is not greater than in other cases, about which no dispute now exists. If a person, unacquainted with the sources of our national monastic literature, were asked to point out the locality of the Abbey of "*Passeleth*," he might be some time in guessing whether this was the original name for *Paisley*. If a person residing in *Cambusnethan* were told that, in the Cartularies of the Abbey of *Aberbrothie*, a large central district in the parish is written "*Allcathmor*," he might be at some loss to explain how this designation came to be corrupted into the modern, but less euphonious word, "*Aughtermuir*." Taking the circumstances, above narrated, into consideration, there are reasons for concluding that we must identify the place mentioned in the "*Inquest*" of Prince David with the lands of *Cambusnethan* parish. The proof may be considered as nearly complete, when we take into account that, in a charter granted by the Abbot of *Kelso*, to Walter, Bishop of *Glasgow*, in the year 1232, *Cambusnethan* is mentioned as being within the limits of the *Glasgow* diocese.

The Abbey of *Kelso*, one of the most magnificent of our

monastic structures, was reared and endowed by the taste and piety of David I. The Abbey was very wealthy; deriving its revenues from lands in thirty-four parishes. As an acknowledgement of royal liberality, David was canonized, and is still venerated as a *saint*, at the expense of a joke, which is understood to have originated with James VI., that David had been “a sair saunt to the croun.” During the twelfth century, William Finnemund, a Norman Baron, was lord of the manor of Cambusnethan, and being a devoted son of the church, he bequeathed to the Abbey the titles, and other rights over the soil, pertaining to him. These grants appear to have been subsequently confirmed by Malcolm IV. and William the Lion. Finnemund was succeeded in the manor by Rudolph de Cler, who confirmed the titular at Kelso in the privileges which his predecessor had bestowed upon him, and even added to them. On condition of being allowed to have a private chapel in the manor-house, dedicated to Saint Michael, he gave the monks a right to grind their corn at Garrion mill, and to the tithe of the multure of said mill. The last notice of Cambusnethan in the Kelso Cartulary is met with in a list of churches over which the Abbot had control, and to each of which certain privileges were granted by Pope Innocent II. In the thirteenth century, the church of Cambusnethan, with its tithes and other ecclesiastical revenues, were transferred from the Abbey of Kelso to the Bishop of Glasgow. It was then constituted one of his *mensal* kirks, and continued to retain this character till the Reformation. The revenues from particular churches and church lands were appropriated to purely ecclesiastical purposes, but, in every diocese the revenues of a few were expressly granted for the Bishop's

personal expenses, and especially the maintenance of his table. They were, on this latter account, called "mensal kirks." Cambusnethan was of this class. At the Reformation, Sir James Hamilton had a lease of the parsonage tithes of this parish from the Archbishop of Glasgow, for a small rent. After the Reformation, when the temporalities of the church came to be distributed among laymen, the Duke of Lennox appears to have obtained a large share of the revenues from church lands in Cambusnethan. In the year 1696, there was a special grant of these revenues, by an Act of Parliament, to Anne, Duchess of Hamilton, on condition of her paying the yearly stipend of the minister, as then modified, and one penny Scots to the crown. The patronage, however, was some time after this bestowed on the proprietor of the manor of Cambusnethan. At the Revolution, the Duke of Hamilton became *titular* of the teinds of this parish; the "*titular*" having a *title* merely to the teinds of a parish, without possession, or enjoyment of them. The teinds are in this parish distributed among the heritors, according to the valued rent of their respective heritages, to be by them appropriated to the payment of stipend, and maintenance of the ecclesiastical buildings. According to the Report of the Commissioners of Religious Instruction in Scotland, published in 1838, the teinds of Cambusnethan are set down annually at £490. 19. 3., and the amount of unexhausted teind at £212. 4. 2.

While on the subject of church lands and revenues in this parish, it is proper to notice that, between four and five hundred years ago, the central portion of it belonged to the rich lordship and Abbey of Aberbrothick. The district

seems to have been originally called *MacMorrens Muir*, but in the fourteenth century it was called *Allcathmuir*, for a reason which will be fully explained in the notices of the Steuarts of Allanton. In the year 1432, when an Inquest had been made into the lands of Allcathmuir, Thomas Hay, Baron of Yester, was taken bound to pay to the Abbey forty merks annually, and half a stone of wax on the eve of the feast of John the Baptist. This half-stone of wax must doubtless have been to aid in keeping up a sufficient supply of candles for the religious services of the Abbey, and serves to shew, that, at the period referred to, the district must have been as famous for the rearing of bees as it has latterly been, when *wax* was fixed on as the commodity which could be most easily furnished. In the clause of the title-deeds of the United Presbyterian Church at Bonkle, in which the situation and boundaries of their property are specified, it is described as being "at the bottom of North Brownhill park, within the Barony of Allcathmuir," thus evincing, that upwards of four hundred years ago their property was church lands, paying its quota annually of the half-stone of wax to the Abbey of Aberbrothick. In the year 1476, letters were issued by the Abbot, appointing John Hamilton, of Braidhirst, his justiciary bailie over the lands of Allcathmuir; and on the 10th February, 1528, a precept of sasine was granted in favour of John, Lord Hay, of Yester, over the lands of Allcathmuir. The Lords of Yester were the ancestors of the Marquis of Tweeddale, and by the Tweeddale family Allcathmuir was feued out among sundry heritors, the principal among whom was Steuart of Allanton. The Abbey of Aberbrothick was probably as rich as that of Kelso, as it derived revenues from lands in thirty-

five parishes. Wherever they had lands they had chapels. In Allcathmuir, there was the "chapel of Beuskiag," and although the ruins of it have some time ago disappeared, yet the district continues to be distinguished by the appellation of "the Chapel."

An inquiry into the etymology of *Cambusnethan* is rather interesting. The original names of all places in Scotland are Celtic, and are almost invariably descriptive of peculiarities in the external character, or appearance of the locality. The parish derives its name from the manor of *Cambusnethan*, which, at an early period, included the whole district which now parochially passes under this name; and the manor being at the western extremity, where the Clyde curves round the fertile valley land, this circumstance must have given the name to the locality which it has so long borne. The Celtic word "cam" expresses whatever has a bend or twist in it. The names of two of our Highland clans—Cameron and Campbell—are significant. Cameron signifies "the bent, or hooked nose," and Campbell, "the crooked, or wry mouth;" and there can be no doubt that the founder of the Cameron family must have been remarkable for the shape of his nose, and the founder of the Campbell family must have been recognised by nothing so much as a peculiarity in the figure of his mouth. The Celtic word "cambus"—so common a prefix to the names of places in Scotland—describes an extent of level or valley ground, around which a river, or stream, sweeps in its course. *Cambusmore*, signifies "the large bend," and is the name of an estate around which the Teith makes one of its largest curves. *Cambuskenneth*, gives a name to a

ruined Abbey, on a neck of land around which the Forth has placed one of her picturesque links. Cambuslang, is "the long bend," and is the name of a parish in the lower-ward of Lanarkshire, around which the Clyde takes one of her long and graceful sweeps. Cambusnethan signifies "Nethan's curve," or bend. Usher, Archbishop of Armagh, who wrote on the Antiquities of the British Churches, upwards of two centuries ago, makes reference to Nethan, as a saint, eminent alike for learning and piety. He refers to the Venerable Bede as his authority. From the testimony of Bede it would appear that Nethan, like David I., was a royal saint, being the Pictish Monarch towards the commencement of the eighth century, having his royal residence at Abernethy, the ancient form of which name was "Abernethyn." The compiler of the first Statistical Account of the parish of Abernethy, mentions, that the name which the Highlanders were accustomed to give to the locality was "*Obair*," or "*Abair Nadchtain*," which signifies "the work of Neathan" or "Nectain," and this Celtic mode of pronouncing the name, may serve to account for the remarkable circular tower, the most striking memorial of the olden time, in the district around Abernethy. Nectanus, or Nethanus, the Pictish King, contributed in no small degree to countenance the intrigues of Popery in Scotland, at the commencement of the eighth century. Previous to that period, the emissaries of Rome had failed in bringing the church in Scotland under the Papal yoke, but, by flattering the vanity of Nethan that the Roman ceremonials accorded with the pomp of royalty, they prevailed. As yet, in Scotland, the sanctuaries were rude and simple in the materials of which they were constructed. Nethan was induced to send to

Ceolfrid, Abbot of Jarrow, on the Tyne, to favour him with a few architects to build a church *after the Roman pattern*. The request was granted. Nethan felt that he now had influence in the church, and resolved to use it. He was the first to introduce into Scotland the observance of Easter, and the circular tonsure on the heads of the clergy. D'Aubigné refers to this enslavement of the Scottish church in the following terms of pointed irony—"A royal proclamation, and a few clips of the scissors, placed the Scotch, like a flock of sheep, beneath the crook of the shepherd of the Tiber."

At the commencement of the eight century, Clydesdale, at least the northern portion of it, belonged to the monarch of Abernethyn. The Clyde was probably the southern boundary of his kingdom. Without waiting to question either the learning or piety of the Pictish Nethan, we may, I think, safely compliment his good taste, when, in his peregrinations through his dominions, he selected for his occasional residence so warm and cozy a spot as the western extremity of our parish, and, having done so, perpetuated his name in this locality. The silvery Clyde—the theme of song and story—has many a lovely spot upon her banks, and, on the western banks of this parish, long, long ago, when few sounds were heard except the music of Nature—the song of the woods, the bleating of the lamb, and the murmur of the passing river—the royal Nethan occasionally sojourned; little dreaming of the changes which agriculture, and engineering, and the enterprize of the human mind, freed from the fetters of Papal superstition, would one day accomplish in this lovely valley.

The external remains of anything in the parish, laying claim to high antiquity, are not numerous, yet are worth noticing. A branch of the Roman road passed through the parish. This great highway issued from the forum at Rome, traversed Italy, pervaded all the Roman provinces, and was terminated only by the frontiers of the empire. When the Romans had possession of the southern portion of Scotland, they thought proper to arrest the incursions of the Caledonians by a wall, running from Borrowstounness—almost in the present line of the Forth and Clyde canal—to a point on the Clyde, a short way above Dumbarton castle, at Dunglass, where the remains of a Roman fort are still visible, crowned with an obelisk to the memory of the late Henry Bell, who constructed and sailed the first steamboat on the Clyde. A branch of the Roman road started at Dunglass, came upwards towards Glasgow, and entered this parish at a point between Shieldmuir and Meadowhead, passed Wishaw nearly mid-way between the town and the line of the Caledonian railway, and crossing Garrion-gill, passed through Carluke, onwards towards Carlisle. Those who constructed this road seem to have paid little attention to engineering difficulties. Natural obstacles and private property were alike disregarded; and acting upon the mathematical axiom, that a straight line between two given points is the shortest, the Roman road generally pursued a straight course. From personal examination of remaining traces of it, durability was aimed at. The central part consisted of strata of gravel and cement, and the surface was paved with large stones, and near the principal towns with granite. At the point where the road crossed Garrion-gill, a branch struck off northward—passed a short way to

the west of Newmains—crossed the Calder at a hollow part almost mid-way between Murdoston house and the turnpike road to Stirling, and thence, ran on in a direct line to Castle-carey, where one of the principal Roman forts was, and there the road terminated.

The only other memorial of Roman antiquity is the *tumulus*, near Garrion-bridge. On approaching Garrion-bridge, the attention will be arrested by a mound, on the edge of the public road, marked by a solitary oak tree. When this road was being constructed, several years ago, there were considerable quantities of stones around the base of the *tumulus*, which had apparently been collected, at different periods, from the surface of the neighbouring fields. They were deemed very suitable for road metal, and the process of removing them for this use was proceeded with, when stone coffins, and other antique memorials of a bygone age, appearing, it became obvious that the spot had been the burial-place of warriors and nobles, at a period which carried us far back into the antiquities of our country. These discoveries having come to the knowledge of the late Sir James Steuart of Coltness, on whose property the tumulus was, he very properly gave immediate orders that the opening in it should at once be filled up, and no further injury done to so very interesting a memorial of the olden time.

In proximity to the tumulus, but a little way to the south, and near the margin of the river, stood the venerable tower of Garrion. Of late years this tower, and its antique appearance, have been greatly concealed by the modern

buildings which have been erected around it. Previous to the repairs made on it, and the erection of a very tasteful mansion, the tower itself had nothing peculiar to distinguish it from the small baronial towers so very commonly met with in the south of Scotland ; many of which are fast falling into ruins. It was in some respects a place of strength, as well as of residence. According to the uniform plan followed in the internal arrangements, the lower part was vaulted, and was most secure. The second division was one large apartment—serving the double purpose of a kitchen and dining-hall. The upper division contained two or three small sleeping apartments, reached by a very narrow spiral stair. The date of its erection has not been ascertained. Two things, however, are certain, it is centuries old, and, in the days alike of Popery and Prelacy, was the favourite summer residence of the Archbishops of Glasgow ; Cambusnethan, as already stated, having being one of their *mensal* kirks. James Blackadder was created the first Archbishop of Glasgow in 1484. He was succeeded by James Beaton, uncle to Cardinal Beaton, from 1509 till 1539. He was a cunning intriguer, especially in political matters ; and as he lavished a great deal of money on church property, it is not improbable that Garrion tower may have been built during his administration. Gavin Dunbar, who was present at the condemnation of Patrick Hamilton, our first Scottish martyr—who gave his sanction to the death of Kennedy and Russell at Glasgow—and who, annoyed by the effective preaching of Wishart in the west of Scotland, was the first to suggest that the civil power should help the church in putting heretics to death—was Archbishop from 1539 till 1552. James Beaton, a nephew of the Cardinal, succeeded

Dunbar in 1552. During his episcopate—in 1560—Popery, by a vote of the Scottish parliament, was abolished as the national religion. Beaton immediately left Scotland, for France, carrying with him, however, the valuable gold and silver plate, together with many valuable documents and records belonging to Glasgow cathedral, vowing they should never be restored to it till the Catholic faith was again triumphant in Scotland. He was the last of the Popish bishops. The first Protestant Archbishop was James Boyd of Trochrig, from 1581 till 1589. Singular enough, and as a proof of the many inconsistencies and contradictions in the public life of James VI., he restored the Popish Beaton to his title and emoluments in 1598; but Beaton never returned to Scotland, and died at Paris in 1603, at a very advanced age. James was on his way to London, to ascend the throne of England, when he received intelligence of Beaton's death, and at once promoted Spottiswood to the vacant see. Spottiswood, the historian of the Scottish church, was advanced to the see of St. Andrews, and had the honour of crowning Charles I. in 1633. He was succeeded in Glasgow by Bishop Law, from 1615 till 1632, and Law by Bishop Lyndsay, in 1633. Lyndsay was Bishop during the famous General Assembly which met in the cathedral of Glasgow in 1638, but grave charges having been instituted against him before this Assembly, and proven, he was deposed and excommunicated. When Prelacy was set up in Scotland by Charles II., in 1661, Andrew Fairfowl, who had been Presbyterian minister at Leith, was created Bishop of Glasgow. He must have been the occasional occupant of Garrion tower. Bishop Burnet, in his "History of his own Times," characterises Fairfowl "as having

been insinuating and crafty—a better physician than a divine—scarcely free from scandals—a man, also, who had not only sworn the covenants, but persuaded others to do so. It has been told of him that when a person one day in conversation with him objected to swear the covenants, because they went against his conscience, the Bishop replied, “there were some good medicines that could not be chewed, but were to be swallowed down without any farther examination.” Fairfowl was succeeded by Alexander Burnet, a hater of Presbyterian rule, and whose favourite maxim was, “the only way to deal with a fanatic was to starve him.” He was the chief promoter of persecution in the west of Scotland during the bloody times of Charles II.—a meddler in some matters which did not belong to him—and, for such intermeddling, came ultimately to be deprived of his bishopric.

One of the successors of Burnet was Bishop Paterson, who was so devoid of feeling as actually to offer insult to two females, as they were led to the scaffold, saying to them, “you would never hear a curate pray, but you shall hear one now.” They, however, disappointed both bishop and curate, as, by agreement, they commenced singing the twenty-third Psalm, in so loud and firm a key, as utterly to drown the curate’s voice, as he proceeded to read from the Service Book. Paterson was a worthless man. Sir Walter Scott, in a foot-note to “Fountainhall’s Chronological Notes,” mentions, that to such an extent did he carry his profligacy, as actually to introduce it into the pulpit. He had given his promise to a lady that he would be thinking of her when in the delivery of his sermon; and, in token

of it, he would, at a particular passage, lift his bandstrings and kiss them. From that day he was nicknamed "*Bishop Bandstrings*." So very odious was he in the estimation of the Glasgow students, that they actually burned him in effigy on the public street, without receiving any hinderance from the civic authorities. He was the last of the Glasgow bishops, having been ejected at the period of the Revolution. He then retired into private life, and died in Edinburgh in 1703.

In these brief notices of the episcopal proprietors, and occasional occupants of Garrion tower, special mention must be made of the immediate predecessor of Paterson—Archbishop Leighton. He was, first of all, Presbyterian minister in the parish of Newbattle, near Edinburgh—then, ten years principal of the college of Edinburgh—then, through the craft of the wily James Sharpe, created Bishop of Dunblane—and, about 1670, became Archbishop of Glasgow. During his residence in Edinburgh, and previous to his going over to the side of Prelacy, he lived on terms of great intimacy with James Steuart of Coltness, then provost of Edinburgh. His occasional visits to Garrion tower, and Cambusnethan parish, led him to be occasionally at Coltness. In the "*Coltness Collection of Papers*," published by the "*Maitland Club*," there are interesting records of discussions between Leighton and members of the Coltness family. They did not forget what his father had suffered at the hands of Prelacy in London, nor his own early predilections for Presbyterianism, and on some occasions they must have handled him roughly, and said severe things to him. Thomas Steuart—who afterwards became Sir

Thomas, and who suffered severely during the persecuting period—had one day, during dinner, excited in the bishop's mind so much of painfulness of feeling, that, on returning home, he was so chafed in spirit, as to have said, "that young man Thomas is as hot as pepper. He was during dinner never off this turf of Scotland. He has got a Presbyterian crotchet in his pericranium, and will never get it out again. I wish I had stayed at home, and chewed gravel." The case of Leighton will come to be again noticed, in the next lecture, in connexion with the troubles of the persecuting period. Take him all in all, he was probably the best bishop who has slept under the roof of the old tower of Garrion; and, when I sometimes look at the old roofless structure in Cambusnethan church-yard, I do not forget that, as Leighton loved retirement, and must have spent many quiet seasons at Garrion tower, his voice in proclaim the gospel—and he was highly evangelical in his views—must have been frequently listened to within these now roofless walls.

We shall now proceed to another object of antiquarian interest. Striking off from the bottom of the Main Street of Wishaw, along the Cleland road, towards Coltness mill and bridge, and before crossing the bridge, the attention of a careful observer will be arrested by the evidence which the bank on the right hand bears of having been at one time exposed to the severe action of fire. In the "Coltness Collection of Papers," already alluded to, some of which were written more than two hundred years ago, there is particular notice taken of these burned banks, and their charred appearance accounted for. It would appear that,

at the point where the streamlet which flows through Temple-gill joins the Calder, seams of coal, of considerable thickness, and affording a plentiful supply of fuel, jutted out. That particular locality was called "Col Ness" *Ness* is the old Saxon term for a *nose*, *projection*, or *headland*, and forms the terminal syllable of the names of many places in the kingdom—as Gartness, Inverness, Blackness, Sheerness. The inhabitants of Cambusnethan, during last century, when speaking of Coltness house or estate, in their ordinary conversation, never said "Coltness," but invariably "Col Ness;" thus, by their pronounciation, keeping up the original name—the *coal point*—which ultimately came to give a name to the now extensive and valuable Coltness estate. At the point above referred to, where the coal projected and the streamlet joins the Calder, it would appear, from the information contained in the earlier papers of the "Coltness Collection," there was a tradition, that, several centuries before, a village had stood there. It was alluded to as "the auld toun o' Col Ness." There was another tradition, that, when the country was being invaded "in Wallace's days," a party of English soldiers, bent on pillage and devastation, sacked "the auld toun o' Col Ness," and then set it on fire. The coal having caught fire, the conflagration spread northward along the bank fronting the river Calder, and, after a lapse of between five and six hundred years, the incinerated banks remain as a record of devastation, only too frequently occurring at a period when Scotland had not yet succeeded in her struggle for national independence.

A little way beyond Coltness bridge, on the east bank of

the Calder, there is a mineral well, which was dedicated to Saint Winifred, and which has been vulgarly called "Wincie well." Saint Winifred was a nun, belonging to North Wales, and very nearly related to the royal family. In a dark and superstitious age, it was not a very difficult thing, for interested parties, to attribute *miraculous* virtues to the waters of particular wells whose waters were only *medicinal*. And as a particular well in North Wales was reputed to possess miraculous virtues through the merits of Saint Winifred, many wells, in various places, were either consecrated to her, or regarded as sharing very highly in her patronage and curative virtue. The "Wincie well" was one of them; and in the "Coltness Papers" it is stated that, in superstitious times, oblations to the Saint were tied with scarlet thread to the bushes around "Wincie well," as an expression of the gratitude of those who regarded themselves as having been cured by the marvellous virtue of its waters.

Leaving the locality of "the auld toun o' Col Ness," we shall now pass down to the vale of Clyde—to the site of "the auld kirk." The earliest notice which we have as yet met with, bearing on the ecclesiastical affairs of this parish, does not carry us beyond the middle of the twelfth century. During the reign of William the Lion, the barony of Cambusnethan was granted to William Finnemund. The Abbot of Kelso was then titular over the church lands, at least in the lower part of the barony. At that period it was customary for the barons to have private chapels in their manor-houses. On conditions, which have already been referred to, William Finnemund was permitted to have a private chapel in his manor-house, which was dedi-

cated to Saint Michael. It is very probable that the accommodation in this private chapel was soon found too limited for the necessities of the district, and that it became necessary to erect a regular place of worship, with its accompanying burial ground, a little to the westward of the manor-house, on a portion of land which in earlier documents is called "Kirkfield," but in more modern documents the lands of "Carbarns." This is the more probable, as in one of the earliest records in the "Cartulary of Kelso," and during the reign of William the Lion, there is a specific reference to the church "de Kambusnaythan." In the same "Cartulary" there is a copy of a charter granted by the Abbot to Walter, Bishop of Glasgow, in the year 1232, in which Cambusnethan is mentioned as being within the Glasgow diocese. The last notice of Cambusnethan, in the "Cartulary of Kelso," occurs in a long list of privileges granted by Pope Innocent V. to the Abbey, in which Cambusnethan is mentioned as one of the churches over which the Abbot of Kelso had supervision. That the old church of Cambusnethan, in the vale of Clyde, was also dedicated to Saint Michael, may be presumed from the following circumstance. In the Records of the Lords of Council, under date 10th October, 1495, there is an entry to the following effect. The Lady Sommerville, of Cambusnethan, had protested against John Inglis, the chaplain, having any right to certain church lands in Cambusnethan which he claimed and enjoyed, so long as he had not produced any charter from the King, shewing that he had a royal grant, entitling him to said lands. The chaplain, however, produced his titles, and the minute of council then runs on in the following terms: "Anent ye foundatione of a chappelaney

of Saint Michaelis chappel of Cambuskinethan, one ye ferd day of Julii in ze yere of God im, iiic, lxxxvi. yeris. *Item*, a charter maid be William Sommeraule, Lord of Carnwath, of ye dait of ye xx day of Aprile, in ye zere of God im, iiic xxiii yeris, and als producit a sentence definitive gevin be ye officiale of Glasgow aganis Lady Sommeraule in ye said matter." As Baron Sommerville, of Cambusnethan, was then probably the only heritor in the parish, the burden of the expense of the erection of the church may have fallen upon him. The date of its erection cannot be accurately ascertained. Nothing of it at present exists, beyond the wall around the burial place of the progenitors of the Right Honourable Lord Belhaven, where they have been laid for nearly three centuries, and the outline of the foundation of the western portion of the church, covered with soil which has accumulated for the last two hundred years. It was a place of Roman Catholic worship long before the period of the Reformation, and must have then been in a substantial state, as it served for a parochial church a century later. In a testament executed by Allan Steuart, of Allanton, on the 12th July, 1547, the name of *John Lyndesay* occurs as *curate* of Cambusnethan, and as one of the subscribing witnesses. On the 21st August, 1552—eight years before the Reformation from Popery was publicly proclaimed in Scotland—the Lady of Cambusnethan made her last will, and a copy of this testament exists among the "Commissary Records" of Glasgow. One of the subscribing witnesses subscribes thus,—"*Joannis Lyndesay, curatus de Cambusnethan;*" thus intimating to all whom it may now concern, that *John Lyndesay* was the *curate*, officiating in Cambusnethan kirk, at least 312 years ago. The godly and

enlightened in Scotland were then awaking from the slumbers of Popery, and were daring to test its dogmas by the Scriptures of truth. The martyrdom of Patrick Hamilton and others—the ministry of Wishart and Wallace, and Mill and Knox—in some measure had prepared the Scottish barons for the testimony which they bore against Popery in the year 1560; and if *John Lyndesay* was then alive, he must, in that year, have said and sung his last mass at the altar of “the auld kirk o’ Cam’nethan.”

By a vote of the Protestant nobles, in Parliament assembled, Popery was formally condemned and abolished, while Protestantism was voted in its stead—the venerable Lord Lyndsay, rising in his place, and alluding to his extreme age, declared, “that since God had spared him to see that day, and the accomplishment of so worthy a work, he was ready to say with Simeon, ‘*Nunc dimittis.*’” It was one thing, however, to silence and eject the curates and the Papal clergy, but another thing to supply their places with Protestant ministrations. The resources of Protestantism in Scotland, to meet the spiritual necessities of the nation at that most critical period in her religious history, were very scanty. There were only twelve ministers in Scotland at that time whose principles could be confided in, or who were deemed competent to have a full dispensation of gospel ordinances put into their hands. Again, not more than one individual out of a hundred, out of the general body of the people, could read. Under these circumstances, the leaders in the Protestant movement had to devise temporary expedients. The country was mapped out into twelve sections—a minister was appointed to superintend each section—

and the whole of Clydesdale and Ayrshire was placed under the charge of Mr. John Willock. Among the expedients which the emergency occasioned were, the preparation of a prayer-book, to be used in public worship, and the appointment of duly qualified persons to be "readers" of the Scriptures on the Lord's day, and other days of public worship. The prayer-book assisted "the reader" in conducting the devotions of the people; and when individuals of this order possessed approved gifts, they were permitted to give "a word of exhortation, to solemnize marriages, and, in special cases, to administer baptism." The interior of the sanctuary required to be re-modelled, and adapted to the new modes of worship. The altar and other pieces of furniture, pertaining to the abolished ritual, were removed. In many churches, as yet, there was no pulpit, because it was very seldom the superintendent could be present, or other minister competent to occupy it. The only article of sanctuary furniture, pertaining to the Romish service, which was deemed worth retaining was the small portable reading desk, on which the bulkier service-books were laid during the celebration of mass. It was called "*the lectern*," or "*lettern*," probably from the French word *lutrin*, or the Latin word *lego*. Even so late as the beginning of the present century, it was customary for old people, especially in rural districts in Scotland, to speak of the precentor's desk as "*the lettern*."

It appears that "John Lyndesay" was the last of the Romish curates in Cambusnethan. As the Act of Parliament had abolished Popery, it also ejected him from his office and living in Cambusnethan. His place was supplied

by a *reader*, whose name was John Hamiltoune, whose stipend was fixed at xxlbs. and "the thryd of his vicarage," amounting to viib. xiijs. and iiijd. In the year 1567 he was succeeded by William Nassmyth, whose stipend was xxlbs. Mr. Thomas Muirhead, son of the laird of Lauchop, was minister of the parish of Cambusnethan from November, 1603, till May, 1634, in which month he died. It would appear that during his ministry the services of "a reader" were deemed requisite, as in the copy of Mr. Muirhead's last will and testament, engrossed in the Commissary Records of Glasgow in November, 1635, it purports to have been written by "Mr. Francis Kincaid, *reider* in Cambusnethan." Mr. Muirhead's successor was Mr. James Hamilton, who belonged to the Hamiltons of Broomhill—the family from which the Hamiltons of Wishaw are descended, and was a brother to the first Lord Belhaven. He was admitted minister at the old kirk of Cambusnethan in December, 1635, and was minister there in the year 1650, when it was resolved to abandon the old kirk, and build a new place of worship in a more central and convenient part of the parish, on the lands of Greenhead. Up to this date the manse had been at Kirkhill; but, though a *new* manse was as much needed as a *new* kirk, Mr. Hamilton objected to leave the fertile and sunny slopes of Kirkhill, and go to reside on the cold, wet soil at Greenhead. An excambion, under these circumstances, was effected between the glebe lands at Kirkhill and equivalent lands at a place then called "Croft-flathead," the site of the present manse of Cambusnethan. Mr. Hamilton was minister in the parish during the troublous days of Charles I. and the earlier years of Charles II. He played rather a prominent part of the game in which

the notorious James Sharpe, who became Archbishop of Saint Andrews, was the prime mover. The part which Mr. Hamilton acted led to his elevation, and, at the same time, to his removal from the parish; but the particulars properly fall under the topic of the next lecture,—the share which the parish had in the troubles and sufferings of the persecuting period.

Mr. James Hamilton, of Udston, who died in the year 1628, and who was the near kinsman of William Hamilton, of Wishaw, seems to have taken an interest in the old church of Cambusnethan. In his last will and testament, he left in legacy “ane hundrid pundis to buy ane bell to the kirk of Cambusnethan, and this hundrid pundis to be warit be the sicht of Mr. Thomas Muirhead, Broomhill, and my oy, and to this use allenarilye.” The will of Mr. Hamilton in regard to the said bell was faithfully executed. The “hundrid pundis” were “warit” on it. So long as the old kirk could be occupied in the valley, the fine tones of this bell were regularly heard, summoning the parishioners to worship, and whenever a corpse was being borne to where “the rude forefathers of the hamlet” slept. The kirk was then very old, and soon became so uncomfortable that it had to be abandoned; but, in Mr. Hamilton’s latter will, it had been expressly provided that the *bell* was to be the kirk bell, and “for that use allenarilye.” Consequently, on the erection of the new church on the lands of Greenhead, the bell was elevated into its new belfry, and there it swung and chimed for two hundred years. So much for the origin of the old bell, and its history. When the church at Greenhead, in its turn, became ruinous and roofless, the bell

continued to remain in its place for years—an interesting relic of the first Protestant place of worship in the parish. It became necessary, however, to remove it from its old belfry, much to the regret of the schoolboys, who liked to scramble up to it and cause it speak out its fine silvery tones. It was laid aside in safety, but where it *now* is few are aware. The old folks, comparing its tones with those of the new bell at Cambusnethan, feel no hesitation in saying they were by far the richer of the two. The will of the testator, however, exists on record, describing, in that fine old Scotch phrase—of such importance in the language of Scotch conveyancing—that “the hundrid pundis” were for a kirk bell, and “*for that use allenarilye.*”

The old kirk in the valley having been erected previous to the Reformation, was internally sectioned off for the services of Popish worship. This may be inferred from the circumstance, that, even in Protestant times, the portion of it where the services had been chaunted continued to be called “the choir.” The Sommervilles of Cam’nethan had been in the practice, for ages, of burying their dead “in the choir” of the church. About the middle of the seventeenth century, the barony of Cambusnethan became the property of Sommerville of Drum, and he came and resided on it. During this residence one of his daughters died. He was about to bury her *in the choir*, in the graves of his forefathers, when Walter Steuart of Allanton thought proper to take steps to prevent this. There is a high probability that there was a good deal of family feeling then existing on both sides, and that Allanton thought fit to interpose the weight of his influence on the occasion and manner

referred to. The reason which he assigned for preventing Sommerville from burying in the choir was, that the General Assembly had passed an Act forbidding any farther burying within churches. Sommerville was disposed to set the Act of the Assembly at defiance. Allanton, on the other hand, would not resile from the step he had already taken ; and, being an elder of the church, got the Presbytery to convene in the emergency, and thus interpose their authority to restrain Sommerville. The Presbytery, finding that the Act of the Assembly was so explicit as to tie up their hands, instructed their clerk to write to Sommerville, signifying that he ought to respect the authority and injunction of the supreme court of the church ; and, knowing the temper of the man they had to deal with, affixed to their communication this emphatic clause, that if he forcibly buried his dead within the choir, he would undoubtedly be visited with the highest censures of the church. He was about to set the Presbytery at defiance, when his friends advised him, for the sake of peace, to submit. He did so, and buried his dead at the east gable of the choir, without, “placing a large monument, with much imagery and several inscriptions engraven thereon, over the burial place.” We shall again hear of this monument, and of the misfortune which befel it, as a further illustration of the bad feeling existing at the time between some of the principal families in the parish.

At the period to which we have now advanced—the middle of the seventeenth century—the Steuarts of Allanton, the representatives of a very old family, were rapidly rising in wealth and influence in the parish ; while the

Sommervilles of Cambusnethan, once the principal family, were as rapidly declining. Indeed, so very reduced in extent had the Cambusnethan estate now become, from what it had at one time been, that in very few years the remaining portion, chiefly around the mansion-house, was for ever severed from a family with whom it had been for the previous three hundred years. The baronial pride of the last representative of the Sommervilles of Cambusnethan was, however, as lofty in ideas of family superiority as ever. By every possible method, he endeavoured to claim precedence in all things over the house of Allanton. During the Commonwealth, when the fiscal affairs of the nation were entirely in the hands of Cromwell, the Protector gave orders that a new rent roll of estates should be made up. This was a capital opportunity for Sommerville to shew off his rental to advantage, though at the expense of his pocket, and he availed himself of it. Steuart of Allanton, on this occasion, displayed more worldly policy. He could explain why his rent roll shewed a lower figure than that of his Cam'nethan friend, and was in the habit of slyly remarking that his property "was situated in a cold, moorland district, and was not to be compared with his neighbour's at Cam'nethan, which lay so bonny and bield." The eleventh Lord Sommerville, "the gossiping annalist" of his forefathers, thought fit to shew his spleen against the house of Allanton in a most unprovoked and unjustifiable manner. He represents the laird of Allanton as a mere "feuar of the Earl of Tweeddale in Aughtermuir, whose predecessors never came to sit above the salt-foot, at the laird of Cam'nethan's table, which for ordinary every Sabbath they dined at, as did most of the honest men in the parish of any account." No language,

in that age, could have been more contemptuous; and serves to illustrate how maliciously feudalism could express itself with its expiring breath. The success of the measures which Mr. Steuart had adopted, to prevent the Sommervilles from burying "in the choir," was dexterously followed up. Mr. Steuart was induced to take another step. He was an elder of the General Assembly; and in a petition to the Assembly, in the year 1649, he set forth the wretched, impassable state of the roads in the lower part of the parish, especially in winter, coupled with his distance, and that of others, from the parish church, and craving that the Assembly would pass an Act for building *another church* in some convenient place beyond Aughterwater—offering, at the same time, to give ground for a manse and glebe, while contributing a very liberal sum, along with the heritors in the upper part of the parish, toward the building of this church. He was obviously stealing a march on the laird of Cam'nethan, as he expected the Act to be passed at the very next sitting of the Assembly. In this, however, he was disappointed. The Duke of Hamilton was titular of the teinds, and his trustees *objected*, on the ground that if the Assembly granted the prayer of this petition, provision would require to be made for *two* stipends, which, it was alleged, the value of the whole teinds would not admit. The objection so weighed with the Assembly as to lead them to refuse granting the prayer of the petition. Mr. Steuart, however, renewed it under a different form. He set forth that the church was becoming old; and being situated at the very lower extremity of the parish, was very inconveniently located for the parishioners; and, therefore, that a *new church* should be erected, in a more central and

convenient position. His brother, who was then provost of Edinburgh and proprietor of Coltness, encouraged him in his endeavour to obtain a new church. The proprietor of Cambusnethan violently opposed this measure. The church had hitherto been in close proximity to his mansion-house, and along with this circumstance there were very strong local and family associations which would cease to exist if the church were removed farther up the parish. He at length gave way, on condition that the church was erected on the lands of Greenhead. These lands were not now in his possession, but they formerly had been a portion of the Cam'nethau estate, and his baronial pride gratified itself on the bare recollection of what the estate had once been, and conjured up visions, pleasing to himself, out of things which had passed away.

The parties who undertook to execute the mason and wright work of the new church were John Miller, in Water-saugh, and Alexander King. They calculated on finishing the work, in at least twelve months, for about three thousand merks, the parishioners carting the materials. The bargain, however, does not seem to have been gone into in a very business manner. There were misunderstandings, and heart-burnings among the heritors, which greatly tended to retard the work, and occasion additional expense. Instead of *three* thousand merks, the new church cost nearly *seven* thousand; and instead of being finished in *one* year, *seven* years elapsed before it was fit to be occupied. In the papers of that time it is stated, that, owing to long exposure to the weather, a great deal of the wood was actually rotten before the church could be slated.

One or two incidents may be mentioned to illustrate the state of feeling, on church matters, subsisting among the principal families at that period. The removal of the church from the vale of Clyde was displeasing to one party, and the delay in completing the new one at Greenhead must have irritated another party. Age had undoubtedly rendered the old church uncomfortable ; but some persons, interested in the early and entire abandonment of it, thought fit to unroof a portion of it, and thus expose the congregation during the inclemency of weather. A portion of the coping of the east gable was, under cloud of night, thrown down, so as to render the structure still more ruinous ; and very unfortunately—if not designedly—some stones fell on the beautiful monument, with its “imagery,” which Sommerville of Drum had erected over the grave of his daughter, and broke it into four pieces. This was a very untoward event. It revived the question as to the right to bury in the choir ; and the result was, that as the old church was soon to be abandoned as a place of worship, Allanton deemed it expedient to discontinue burying his dead at the old church. He enclosed a tomb, as his family burial place, at the back wall of the new church at Greenhead. When the old church had been abandoned as a place of worship, the Act of Assembly prohibiting from burying in churches ceased to take effect at the old kirk of Cambusnethan. The Sommerilles resumed their right to bury “in the choir,” and to this day the spot is the burial-place of the Cam’nethan family. The Steuarts of Coltness—a younger branch of the house of Allanton—retained their burial-place “in the choir.” The Coltness tomb was, a few years ago, built up, having received the mortal remains of the last male representative of this distinguished family.

After a delay of years, the new church at Greenhead was at length completed. Before being formally opened for public worship, it became necessary to allocate among the heritors their respective proportions of church accommodation. Unexpected difficulties prevented a speedy or comfortable division of the pews. The heritors had now for years been familiar with conflicting views and interests, and this fresh ground of variance among them led to a violent and protracted struggle. The proprietor of Coltness had been very liberal in contributing to the building of the church, perhaps more so than any of the other heritors, and on this account he considered himself entitled to much the larger share of church accommodation. But Wishaw, Green, Muirhouse, Lamington, and other heritors, were dissatisfied with the proportion allotted to them, or with the particular position in which their proportion was situated. The grand question, however, was, who was best entitled to the seat fronting the pulpit, or the most honoured seat in the church? The patronage of the church being in the Cam'nethan family, they very naturally considered they had a priority of claim. Steuart of Coltness, as has already been noticed, had most generously contributed a large sum beyond his legal share in the building of the church; and, having taken a peculiar interest in superintending the work while in progress, considered that, on these accounts, *he* was entitled to precedence. Steuart of Allanton, however, had been *the first* to move in the initiatory steps to obtain a new church, on its present site, and had carried his measures in the face of great opposition. Indeed, but for his zeal in the matter, it was questionable whether a new church would at that time have been obtained, at least at Greenhead. The area of

the aisle fronting the pulpit had been claimed by Coltness, and allocated to him; but Allanton claimed the gallery in said aisle as his right, in acknowledgment of the interest which he had taken in obtaining the new church. Coltness was the last to accede to the claim of his relative, the proprietor of Allanton. For the sake of securing peace, to which they had so long been strangers, and which was now, certainly desirable, he acceded on the following conditions: that the front of the Allanton gallery should be kept *two* feet within the line of the back wall of the church, and that the front pew of the Coltness seats on the area should extend *five* feet beyond the front of the Allanton gallery. The west gallery of the church was appropriated to the Coltness estate, and the east gallery to the Cam'nethan and Lamington estates. Such unhappy and protracted proceedings in the building of churches, and division of church accommodation, have been only too common in Scotland since the Revolution settlement. Even Dissenting churches have not been altogether exempted from the injurious influence of similar proceedings. The popular element in churches is all the better for a safety-valve; and though the superfluous steam, in escaping, be sometimes noisy enough, yet it is well that it does find vent, as safety and peace are, in ordinary cases, thereby speedily secured. It will, however, be always a matter of regret, with all serious-minded persons in a congregation, when two or three individuals allow their private and personal interests to over-ride the peace, prosperity, and edification of a whole church.

The minister of Cambusnethan parish, at the period of the erection of the church at Greenhead, was Mr. James

Hamilton, brother to the first Lord Belhaven. We shall particularly hear of him again during the persecuting period in Scotland. In the year 1669, an indulged minister, Mr. William Vilant, was minister till the year 1684, when he was imprisoned by order of the Privy Council, and obliged to find caution to remove from the kingdom within a month. In the year 1687, a toleration was granted to the banished ministers to return home. Mr. Vilant availed himself of it, and was moderator of the Synod of Glasgow and Ayr, which met that year in Glasgow, in a private house. In the month of October of that year, the people of Hamilton, of the Presbyterian persuasion, were desirous to enjoy his ministry; but at a meeting held at Bothwell, 14th February, 1688, Mr. Vilant "adhered to his acceptance of the call of the parish of Cambusnethan." The Synod, which met at Paisley on the first Tuesday of April, confirmed Mr. Vilant in his resolution to remain at Cambusnethan. His name appears on the records of the Presbytery of Hamilton for the last time, on the 21st April, 1791. After this he was installed Professor of Divinity at St. Andrews, which office he continued to occupy during the remainder of his life.

On the 31st May, 1692, a call was given by the parish of Cambusnethan in favour of Mr. John Muirhead, preacher of the gospel, who was ordained on the 1st September thereafter, and, after a ministry of forty-one years, died in the year 1733. He was buried in the old church-yard, and the inscription on his tombstone is now scarcely legible.

On the 15th January, 1734, "Mr. Lockhart of Cambusnethan requested the Presbytery to indite Mr. Craig,

preacher of the gospel, Glasgow, to preach before them at the next meeting." The opposition in the parish of Cambusnethan to Mr. Craig was very formidable, as he seems to have been unacceptable to the people. It led to an appeal to the General Assembly, by several heritors and elders. The Assembly having heard the appeal, "remitted to the Presbytery of Hamilton, to proceed in the settlement of the parish as they shall judge best for the edification of the congregation." The parish continued in a very agitated state till the 25th January, 1737, when the Presbytery at last agreed to proceed to admit Mr. Craig. Seven of the elders gave in a protestation to the Presbytery; but Mr. Craig was ordained on the 20th April of that year; and, eventually, the protesting elders, refusing to resile from the grounds of their protestation against Mr. Craig, who had been intruded upon them as their pastor, were declared to be no longer elders in said parish. These seven elders, out of a session of nine members, were John Bell, David Downie, Robert Keddar, Alexander Cleland, James Prentice, George Russel, and John Steill. The step which they were necessitated to take, along with all who adhered to them, and the results which followed their having taken it, will be in due time narrated.

Mr. Craig's incumbency at Cambusnethan was brief; as on the 1st January, 1738, a call in his favour was laid on the table of the Presbytery of Hamilton, by the magistrates of Glasgow, town council, and general session, as well as from the particular session of "the middle quarter of Glasgow," to be their minister. Mr. Craig accepted the call on the 28th February, 1738.

On the 28th November, 1738, a formal and largely subscribed call was given to Mr. Thomas Cleland, and he was ordained at Cambusnethan on the 1st March, 1739. He continued in the parish till 1757.

Mr. Cleland was succeeded by Mr. Gray, a minister of very popular talents; but, after a very brief ministry, circumstances led to his demitting his charge. Mr. Gray was succeeded by Mr. Howieson, whose ministry, owing to ill health, was continued only a few years.

The successor of Mr. Howieson was Mr. Rankin, who was ordained on the 17th August, 1781, and removed to the North-West Church, Glasgow, on the 8th September, 1785.

Mr. Rankin was succeeded by Mr. Lockhart, who was ordained at Cambusnethan on the 28th June, 1786, and was removed to Blackfriars Church, Glasgow, on the 30th September, 1796.

Mr. Lockhart was succeeded by Mr. John Thomson, on the 13th July, 1797, who was translated to Dalry on the 18th November, 1802.

Mr. Thomson was succeeded by Mr. Archibald Livingstone, who was ordained on the 13th May, 1803, and died on the 26th January, 1852.

Mr. Robert Shaw Hutton, the present minister of the parish, was admitted on the 17th April, 1851.

The seven elders, who, by a deed of Presbytery, had

been extruded from office in the National Church, on the 28th June, 1737, felt constrained, under the circumstances, to withdraw from the communion of that church. They found many adherents to this step; and, after prayerful consideration of the path of duty, applied for sermon from the Associate Presbytery on the 12th day of the following month. This infant Presbytery, which had been in existence for little more than three years, had on its table, in 1737, petitions for sermon from no fewer than upwards of seventy places. Cambusnethan was one of them. The Presbytery, unable as yet, from the fewness of their numbers, to furnish anything like a regular supply of gospel ordinances to so many applicants, adopted the expedient of occasionally sending out two and two of their number on an extensive mission over the country, at the same time exhorting the petitioners to form themselves into "praying and corresponding societies," thus maintaining fellowship in private devotional exercises. The Rev. Ralph Erskine, has the following entries in his diary:—

"*Dunfermline, July 12th, 1737.*—We had a Presbytery in the church—we were appointed, two by two, to go and keep a day of fasting among the oppressed people. My brother and I were appointed for Cambusnethan, the first Wednesday of August coming."

This appointment was duly intimated to the people of Cambusnethan, and reported by them in the surrounding districts. The first Wednesday in August fell on the 3d day of that month. It happened to be the day of an annual fair at the Kirk of Shotts, for trafficking in what were then called "*soft goods*," when both buyers and sellers collected

from great distances. The morning was a bright one, and the market likely to be a good one; but at an early hour, and when business had scarcely commenced, the tidings circulated, with almost telegraphic speed, that Ralph and Ebenezer Erskine were to preach at Daviesdykes, in Cambusnethan, at 12 o'clock. Business was at once arrested, and the people departed from the market-stance in crowds. It became a descriptive phrase, in speaking of the breaking up of the fair, to represent it as resembling "*the skailin o' a kirk*;" but to a certainty it was "*the skailin o' the fair*," as the sellers were so chagrined at the loss of their market that, out of revenge, they resolved not to return on the next occasion of the fair. They kept their resolution. Next year the fair was a very unsuccessful one, and having for a few years lingered out a feeble existence, it was then given up. The next entry in Ralph Erskine's diary, bearing upon the cause at Cambusnethan, is in the following terms:—

"*Wednesday, Aug. 3.*—I preached in the tent with my brother at Cambusnethan, where was a very great auditory. I had the forenoon; and after reading the causes of the fast, prefacing and praying, I preached on Jerem. xiii. 16, "Give glory to the Lord your God, before he cause darkness." Afterwards baptized about twenty-six children. We were very kindly entertained by the people in that place, and they seemed to be refreshed by the fast-day's work—the Lord helping in some measure therein. We kept a session next day with the elders."

Two years after this, Mr. Ralph Erskine and Mr. Thomson of Burntisland paid a visit to Cambusnethan. Mr. Erskine has the following notes in his diary:—

“*Friday, Sept. 14, 1739.*—Mr. Thomson and I went to the parish of Cambusnethan, and next day to a place therein called Daviesdykes, where we staid all Saturday and Sabbath night.

“*Sabbath, Sept. 16, 1739.*—We preached in Cambusnethan parish. My text was, “Unto you is the word of this salvation sent.” The auditory was considerably numerous, from a great many places. I was helped and strengthened.”

This is a proper place to introduce, for preservation, a brief notice of the Seven Elders who performed the more active part of the work in the originating of the Secession congregation. The senior member was John Bell, resident proprietor of Aughterhead, then in his 88th year, having been born in the year 1649. He was ordained to the eldership in the year 1699, and did not long survive the formation of the Associate congregation. He was succeeded in office by his son James, who was ordained in November, 1751, and who died in 1757.

David Downie, who subscribed the protest against Mr. Craig's settlement, and who took the more prominent part in opposing that settlement, was born at Cathkers, near Allanton, in the year 1697. Several generations of the same name had their residence at Cathkers. It was in the house of a relative—James Downie, at Easter Redmyre—that the seven elders met to draw up and subscribe their protestation, and gave David Downie his commission to lodge and support the same before the Presbytery of Hamilton.

Robert Keddar, proprietor of a large portion of the lands of Daviesdykes, gave in a separate protestation in his own name, *as an heritor* in the parish, and in the name of several other heritors and life-renters. It was on his estate the first place of worship was erected. He was the Synod elder at the memorable Synod at which the lawfulness of swearing the Burgess oath led to a schism. He died in August, 1750. In the session records there is the following entry: "August 19, 1750. For the best mortcloth to Robert Keddar, portioner of Daviesdykes, £3. 12s. Scots."

Andrew Cleland resided in Overtown. His father had been an elder in the parish in the year 1682, and his own ordination must have been sometime between 1703 and 1739; during which period no session records are now in existence, to enable us to ascertain the duration of his eldership. But as his name appears, for the last time, in minute of July, 1760, he must have officiated as an elder in the Associate congregation upwards of twenty years.

James Prentice was a portioner in Stane, and was the son of Archibald Prentice. He was baptized April 15, 1683. His father was one of the sufferers in the troubles of the persecuting period, as shall be noticed in its proper place. His name appears on a minute of session 1st February, 1757, shewing that he had served in the eldership at Daviesdykes at least twenty years.

George Russel in Stane was ordained to the eldership on the 18th July, 1699. He also, like James Prentice, belonged to a family who suffered for conscience sake. His

father, David Russel—as we shall afterwards have to record—was for some time a prisoner in Edinburgh, and was severely fined in the year 1684. George Russel had a son, David, who was ordained an elder in 1765, and who was the father of the late Rev. George Russel of the Associate congregation, Dalry.

John Steill, the last name on the list, was the eldest son of James Steill of Liquo. The date and precise duration of his eldership have not been ascertained. His name appears, for the last time, on the minutes of session under date December 9, 1744. He died January 7, 1745.

In consequence of an unpopular settlement in the parish of Shotts in the year 1738, two of the elders in said parish seceded, viz., John Wardrop in Forrestburn and James Walker of Halkwoodburn, and joined the session of the Associate congregation of Daviesdykes. For a similar reason, James Forrest in Sandyland-gate, parish of Carluke, who had been ordained in April, 1723, seceded, and joined the session and congregation at Daviesdykes.

When a congregation had been regularly organised at Daviesdykes, they immediately set about erecting a suitable place of worship. Having feued a piece of ground from Robert Keddar of Daviesdykes, they erected a place of worship in the year 1740, which they found it necessary to rebuild in the year 1780. They next proceeded to obtain a settled pastor. The minute of Presbytery under date July 22, 1740, has the following entry: “The Rev. James Mair reported that he had preached and baptized at Cambusnethan

on the second Wednesday of July, but that he had not moderated a call; and offered his reasons, which were sustained." The congregation having repeatedly renewed their petition for a moderation, the Presbytery, at a meeting in Perth, September 22, 1741, "considering what moderations they can grant at this time," appointed the Rev. Andrew Clerkson to moderate in a call at Cambusnethan, on the second Wednesday of November next." On said day—17th November, 1741—Mr. Clerkson, after sermon, moderated in a call, which was unanimously given to Mr. David Horn. His ordination took place at the "Moorkirk of Cambusnethan," September 29, 1742. Mr. Fisher preached the ordination sermon from Isaiah xxxviii. 14.

Mr. Horn's ministry lasted for twenty-six years. In the year 1768, he was constrained, by the infirmities incident to advanced age, to demit his charge of the congregation. He was a well-informed theologian, and acceptable preacher of the gospel. He was moderator of the Synod which met at Stirling in April, 1748, and is understood to have prepared the answers explanatory of several questions in the "Synod's Catechism" on the fourth commandment. He spent his last years on a small property which he had in Kinross-shire.

In this necessarily brief notice of his ministry, it is proper to advert to an office-bearer in his church, whose memory to this day continues to be highly and deservedly revered—Mr. Archibald Cuthbertson. He was school-master at Muiryett, precentor to the congregation, and session-clerk, for the long period of thirty-nine years. The fulness and

faithfulness of his records, as the scribe of the session and congregation, give a value to the earlier documents which cannot be over estimated, and singularly contrast with those of other of our older congregations, whose earlier records are sparse and unsatisfactory. Mr. Cuthberston died in July, 1785.

There was a long vacancy after the demission of Mr. Horn. He, however, occasionally visited the congregation in their vacant condition, and ministered to them. During the vacancy, the congregation brought out calls in favour of the Rev. Mr. Moir, then of Cumbernauld; Mr. Ballantyne, afterwards of Dundee; Mr. Henderson, afterwards of Glasgow; and Mr. Richardson, afterwards of Greenock; but were unsuccessful in obtaining a fixed pastor till June, 1775, when Mr. William Scot was ordained. After a ministry of thirty-six years, his usefulness and comfort having been broken in upon by untoward circumstances, he deemed it expedient to demit his charge in the year 1811. He died on the 28th July, 1821, in the 77th year of his age.

During the vacancy which ensued, the congregation brought out calls in favour of Mr John Tindall, afterwards of Rathillet; and of Mr. Daniel M'Lean, afterwards of Cupar-Angus; and last, in July, 1815, in favour of Mr. Andrew Scott. Mr. Scott received competing calls from Lilliesleaf, Auchtermuchty, and Girvan. He was ordained at Daviesdykes on the 9th April, 1816. The lease by which the congregation held their property at Daviesdykes being temporary, and being soon after Mr. Scott's ordination to expire, his people wisely resolved to erect a new place of

worship at Bonkle, with a manse. This they did in the year 1818, at a cost of nearly £1,200; and there, in the 44th year of his ministry, Mr. Scott continues to labour with all the vigour and acceptability of his earlier years.

At the Revolution, the Scottish Parliament abolished Prelacy, and restored Presbyterianism as the form of church government. The basis, however, on which the Presbyterian church was again set up, was far from being satisfactory to many, especially in the south and west of Scotland. They regarded the covenants which had been framed, sworn, and ratified during the church's conflict with Charles I., as the palladium of the liberties of their country, and considered that, in the settlement of the church, these covenants ought to have been recognised. They also felt aggrieved that some of the earlier Acts passed in the reign of Charles II. had not been formally condemned and disannulled. They were farther dissatisfied with the terms of the "Abjuration oath;" looking on this oath as setting aside the tests and oaths of preceding Parliaments. They regarded the General Assembly as being too compliant with the wishes of those in favour—as being favourers of Erastianism—as renouncing covenant engagements—and as causing reformation work, begun by their fathers, to retrograde rather than advance. Again, at this period a great many pious persons scattered over the western and southern counties, who had attached themselves to the persecuted and martyred ministers, and who were then commonly called "society-men," strongly sympathised with those who tabled their grievances before the Assembly. Mr. John M'Millan, who had been ordained at Balmaghie in 1701, came forward so promi-

nently in condemnation of the defects and corruptions of the Revolution church, that a process was commenced against him, and, in 1704, he was deposed for what were deemed "irregularities" and "disorderly courses." In the year 1707, he received a harmonious call to be minister of "the Societies;" and from this period became the devoted minister of those, scattered over the country, who were witnesses for the principles of covenanted Presbyterianism:

There are good reasons for concluding that Clydesdale should be regarded as the cradle in which the principles of the Reformed Presbyterian church were nursed. In the year 1712, at Auchinsaugh, near Douglas, the adherents of Mr. M'Millan renewed the covenants; and at the same time published a testimony to their principles, embodying therein the constitution of their church. This circumstance, then, identifies them very much with the upper ward of Lanarkshire. The next circumstance which we notice is, the origin of "the Reformed Presbytery." In the year 1742, "the Associate Presbytery" prepared a draught of a "Renewal of the Covenants." Mr. Thomas Nairn of Abbotshall took exception to the terms of this draught, and avowed his having adopted the views of the old dissenters, in relation to civil government. He pled that the covenants should be renewed in the terms expressed in the Auchinsaugh testimony, of date July, 1712. Mr. Nairn, on discovering that his brethren did not sympathise with his views, renounced their authority as a Presbytery, and joined himself to Mr. M'Millan; in conjunction with whom he appears to have originated "the Reformed Presbytery" on the 1st August, 1743. Mr. Nairn was received into the fellowship of those

adhering to the principles of the Auchinsaugh testimony, at *Braehead*. In the testimony of the Reformed Presbyterian church, Braehead is spoken of as "in the parish of Carnwath." There is certainly in that parish a place bearing this name; but there are reasons to question whether the Braehead in Carnwath was the place of Mr. Nairn's admission. There is a place bearing the name of "Braehead" near to Millhough, in the parish of Dalserf, more likely to have been the place in question. In support of this opinion it may be mentioned, that although Mr. Nairn had withdrawn from the Associate Presbytery, and been formally received into another denomination, he seems to have continued a process against his former co-presbyters; and they in defence, in November, 1747, prepared and put into his hands a libel, which he answered by appearing before them in January, 1748. On that occasion the friends of Mr. Nairn, accompanied by witnesses, "attempted to execute a summons, in the name of the Reformed Presbytery, against the moderator of the Associate Synod, and all the members of it, charging them to appear before said Presbytery, at Braehead, *in the parish of Dalserf*, on the 15th or 16th day of February next." The Presbytery's place of meeting is here so definitely described, as to fix it to the middle ward of Lanarkshire, and to a locality which was now, more than formerly, the stated residence of Mr. M'Millan. When we bring to recollection that he had been ordained in the year 1701, and that his ministry had been an exhausting one, we need not wonder that, in 1748, he sought a settled residence for his old age. He died on the 1st December, 1753, in the 84th year of his age. He was buried in the church-yard of Dalserf. The original stone upon his grave contained a

very ample inscription, which, it is much to be regretted, is now illegible. A few years ago a very handsome monument was erected on the spot, to perpetuate the memory of the first minister of "the Societies." It also records the ministry of his son and successor at Sandhills, near Glasgow, and of his grandson at Stirling. The former died on the 6th February, 1808, aged 79 years; and the latter, on the 20th October, 1818, aged 68.

In Cambusnethan, and the surrounding parishes, there must, from an early period, have been many adherents to the principles of the covenants. Cambusnethan furnished its full share of honourable witnesses for these principles, during the period of oppressive and bloody persecution. It had its favourite meeting places and hiding places. Within the secluded enclosure of Darneid multitudes occasionally congregated to listen to the voices of Cameron, Cargill, and Renwick; and though this spot is seldomer referred to than some others, in the narratives of the persecuted, yet it has been consecrated by the communings of the best men of the covenanting period. Owing to its solitude and safety, it was chosen by them, when their circumstances called, for prayerful deliberation as to the course which they should pursue. It is generally understood, that some of the more decisive measures which were then agreed upon, were planned in this retreat, and emanated from it. So many associations cling to Darneid, that it is little to be wondered at, that the children of the persecuted revere it, and revisit it, remembering "their fathers worshipped in this mountain." The writer of this narrative recollects being told by a very old man, that when a boy he and a companion went on a

visit to Darmeid. Soon after they had reached it, and were resting, under the fatigue of their walk thither, they espied a man entering by the only path by which the place was approachable, and drawing near the spot where they lay. They concealed themselves among the long heather. He came within a few yards of them, and after having for some time consulted his Bible, he knelt, and for a full hour poured out his soul in audible and fervent prayer and thanksgiving to the God of his fathers—recounting the trials through which they had passed, and praising God for their faithfulness to the principles which they had espoused. Having concluded his prayer, he withdrew by the path by which he had entered, occasionally “casting a lingering look behind.” The prayer presented in that scene of solitude, on such a theme, left an impression on the two young hearts which the lapse of many years had not in the slightest degree effaced. In the year 1836, the Rev. John Graham of Wishawtown—now Dr. Graham of Liverpool—preached a sermon at Darmeid, when a sum was collected towards the erecting of a monumental pillar. It has been inscribed, “In memory of Cameron, Cargill, and Renwick, and their brethren, who worshipped in this spot in the time of the last persecution. They jeopardied their lives unto the death in the high places of the field.” In Allanton house, Darngavel, Blackhall, Cam’nethan-mains, and many other pious houses, the oppressed frequently assembled for prayer and fellowship. When these circumstances are taken into consideration, coupled with the fact that Mr. M’Millan spent his last years in the neighbourhood, and must have frequently preached in the parish of Cambusnethan, it will be easily accounted for that Wishawtown should have been selected

as the site of a place of worship. The period preceding the organising of a congregation here had been the time of "the moveable tabernacle." Even so late as the year 1781, there is reference in the minutes of the Reformed Presbytery to the congregation of "Stirling and Hamilton:" and as a proof of the extent of this congregation, the minutes make reference to the occasional dispensation of the Lord's Supper at Carluke, Hamilton, Shotts, Motherwell, and Cumbernauld.

The first pastor of the Reformed Presbyterian Congregation in Wishaw was Mr. Archibald Mason. He was born in the parish of Old Monkland, on the 15th September, 1753; educated at Glasgow college; and licensed to preach the gospel on the 12th August, 1783. He could have obtained an early settlement in a pastoral charge but for the peculiar circumstances of the denomination at the time. The supply of preachers was very limited; and, as the people were widely scattered over Scotland, it was found expedient that his probationary ministry among them should be prolonged much farther than, under other circumstances, it would have been. Calls were presented to him from Perth and Dundee, as well as from the congregation of Wishawtown and Hamilton. Over the latter he was ordained on the 1st May, 1787, at Flemington, in the parish of Dalziel. The line of the Caledonian Railway passes within a few yards of the spot where Mr. Mason was ordained. The precise spot is marked by a solitary ash tree, under whose shadow he was ordained by the imposition of hands; and on the same spot, on the following Sabbath, he was introduced to his pastoral charge by the Rev. John Thorburn of Pentland. Flemington was the principal scene

of his Sabbath ministrations for several years. His people were scattered over a very extensive district, on both sides of the Clyde. Time was requisite to consolidate them; and, in their circumstances, it required some deliberation before determining on a site for erecting a place of worship. A few years before this, a project had been originated to commence a village on the Wishaw estate, on the public road to Lanark; and, as the proprietor was disposed to grant leases on very favourable terms, a few cottages had been erected. Mr. Mason's congregation, regarding the site of this projected village as being somewhat central for them, resolved to take in lease as much ground as was deemed suitable for a church, manse, and glebe. Their feu-tack is dated 5th March, 1792, and was granted to the following gentlemen, as trustees on behoof of the congregation, viz.: Gavin Rowet, joiner in Hamilton; Thomas Russel, farmer in Muirhouse; James Rodger, farmer in Roundtrees; Gavin Scot, in Catraige; and Thomas Muirhead, in Flemington. On this property a place of worship was in due time erected; and here, for the long period of nearly forty-five years, Mr. Mason pursued his ministry, beloved not only by his own people, but by all the godly in the district who enjoyed his friendship. His mind was enlightened, reflective, and studious; and though his oral ministry was not much known beyond the circle of his own denomination, he became extensively known, by his writings, throughout America, as well as Great Britain. The *first* of his publications was a "Testimony and Warning against Socinian and Unitarian Errors," in the year 1793, which appeared under the sanction of the Reformed Presbytery. The *second* was, "Observations on the Public Covenants," in the year 1799.

The nations of Europe were then being convulsed by war and revolution, and ominous changes were passing over the face of society. Mr. Mason was led to enquire, how far these were to be regarded as the fulfilment of prophecy; and his views on many important points in the Prophetic Scriptures were published, in a series of works, during the subsequent twenty-seven years of his ministry. His *third* publication was a treatise on "Christ, the Mediatorial Angel, casting the Fire of Divine Judgment into the Earth," which appeared in the year 1800. The *fourth* was, "The Spiritual Illumination of the Gentiles, coeval with the Conversion of the Jews," in the year 1816. The *fifth* was an "Inquiry into the Times that shall be fulfilled at Antichrist's Fall," which was published in 1818, and met with such an acceptance that a new edition had to be brought out in the year 1821. The *sixth* was, "Essays on Daniel's Prophetic Number," in 1821. And the *seventh*, in the same year, was, "The Fall of Babylon the Great, by the Agency of Christ. The *eighth* was, "A Scriptural View of the Divine Mystery concerning the Jews' Blindness and Rejection, and the Coming in of the Gentiles' Fulness," in the year 1825. The *ninth* and *tenth* were in the year 1827, entitled, "Remarks on the Sixth Vial, symbolising the Fall of the Turkish Empire," and "The Fall of Popery and Despotism." The *eleventh* and last publication was, "Observations, Doctrinal and Practical, on Saving Faith," which appeared in the year 1829. In the year 1831, the college of Schenectady conferred on him the degree of Doctor of Divinity; but he did not long survive to enjoy its well-earned honours. He was now in his 79th year, and after a confinement to bed of only three days, he departed this

life on the 19th November, 1831. He was succeeded by Mr. John Graham—now the Rev. Dr. Graham of Liverpool—on the 14th August, 1832; who, after a ministry in Wishaw of fourteen years, was translated to Ayr, on the 13th August, 1846. After a vacancy of a few years, Mr. John Biggar was ordained over the congregation on the 11th September, 1851; but his health having speedily so far given way as not to hold out a prospect of early recovery to ministerial usefulness, the pastoral relationship was dissolved in 1855. Mr. Robert Thomson Martin, the present pastor of the congregation, was ordained on the 30th July, 1856.

— Previous to the summer of 1822, the Church at Cambusnethan, the United Secession Church at Bonkle, and the Reformed Presbyterian Church in Wishaw, were the only places of public worship in the parish. In that year a large number of persons belonging to the national church thought fit to withdraw from it, and to place themselves under the Relief Presbytery of Glasgow. Their first application for sermon was presented to that Presbytery on the 6th August, 1822, and was complied with. On the Sabbath following—the 11th day of the month—the Rev. John French, then of Strathaven, and latterly of South College Street, Edinburgh, preached twice in the open air; the Reformed Presbyterian congregation in Wishaw, on that occasion, kindly granted him the use of their “tent” to preach from. The members of the first committee of management were—Robert Gardner, merchant in Wishaw, *preses*; John Reid, weaving-agent in Wishaw, *treasurer*; Daniel Baillie, wright in Wishaw, *clerk*; Alexander Gardner, ploughman at Wishaw

farm; John Ferguson, farmer in Thornlie; William Sommerville, weaver in Wishaw; Andrew Gold, mason at Cambusnethan; James Marshall, mason in Wishaw; Alexander King, farmer in High Netherton; John Neilson, farmer in Low Netherton; John Addie, weaver in Wishaw; James Steven, weaver in Wishaw; and James Neilson, in Meadowhead. On the 27th August, the committee of management appointed a deputation to wait on the Right Hon. Lord Belhaven, and endeavour to obtain a suitable site for a place of worship. They met with encouragement from his Lordship; and on the 9th September, at a general meeting of the congregation, it was "resolved to build as soon as possible; and Thomas Watson, James Marshall, Andrew Gold, and Daniel Baillie were appointed to draw out specifications, in order to ascertain the probable expense, and instructed to meet for that purpose the following day." The committee met next day—drew out specifications—submitted them to tradesmen—and, on the 17th of the month, closed a contract with Mr. James Marshall, to build the meeting-house, and, on the 23d, with Mr. David Lothian, for the doors, windows, and roofing of the place of worship. The internal fittings of the church were executed by Mr. James Dalziel; and the house was formally opened for public worship on the 3d August, 1823, by the Rev. Robert Cameron, of East Kilbride. Between this date and the month of October, 1824, the congregation repeatedly convened to deliberate on bringing out a call for a stated pastor. On the 6th July, 1824, Mr. Peter Brown was licensed by the Presbytery of Glasgow. He preached for the first time at Wishaw on the 26th September, and a second time on the 17th October. On the 26th October the congregation,

having been convened, unanimously agreed to petition the Presbytery to allow Mr. Brown to finish his days of probation among them; at the same time craved a moderation of a call, and fixed the amount of stipend to Mr. Brown, in the event of his accepting their call. Before this petition could be presented, the Relief congregation at Hawick had called Mr. Brown; and as he had signified his intention to accept it, the congregation at Wishaw continued in a state of vacancy. On the 27th June, 1825, they brought out a call in favour of Mr. John M'Intyre, who, having accepted it, was ordained among them on the 20th October thereafter.

Immediately upon his ordination, Mr. M'Intyre adopted suitable measures for having a session regularly chosen, to assist him in the organisation and government of a church. Hitherto there had only been a congregation, and as yet the Lord's Supper had not been administered to them, nor a body of persons associated in church fellowship. On the 19th March, 1826, James Marshall, mason in Wishaw, Andrew Gold, mason in Cambusnethan, John Ferguson, farmer in Thornlie, John Brownlie, miller in Garrion-mill, and on the 9th July, 1826, William Lindsay, shoemaker at Windmillhill, were ordained to the eldership. The Lord's Supper was for the first time dispensed on the 16th July, 1826. William Lindsay died in May, 1851. Andrew Gold on the 13th November, 1857. John Ferguson on the 10th February, 1858: and James Marshall on the 21st August, 1858. John Brownlie of Garrion-mill is, at the present date, the only surviving member of the original session. Mr. M'Intyre's health visibly began to give way in the summer of 1829. His last sermon was delivered on the

4th October of that year. He died on the 3d March, 1830, in the 33d year of his age. The public obituary notices, at the time, bore to him the following testimony:—

“His short, but splendid career, and great promise of future usefulness, will long be remembered with mingled feelings of pleasure and regret.”

On the 6th September, 1831, the congregation petitioned the Presbytery for a moderation in a call. The Presbytery appointed it to take place on the 27th of that month. On that day the candidates were—the Rev. Peter Brown, Hawick; Mr. James Boyd, now Dr. Boyd of Campbelton; Mr. Alexander M'Coll, late of Berwick, and now of Niagara Falls, State of New York; Mr. James Hamilton, late of Largo; and Mr. James Russel, now of the West United Presbyterian Church, Old Kilpatrick. The call by a great majority, turned out in favour of Mr. Brown; and having, in due form, been transmitted to the Presbytery of Kelso, in whose bounds Mr. Brown then was, and he having accepted it, was admitted at Wishaw, by the Presbytery of Glasgow, on the 22d December, 1831.

The congregations which have been more recently formed within the bounds of Cambusnethan are those of Wishaw Parish Church, the Evangelical Union Church at Stane, the Free Church at Cambusnethan, and the Primitive Methodist Church and Roman Catholic congregation in Wishaw.

There are no buildings of very great antiquity in the parish. Reference has already been made to the existing ruins of the old church in the vale of Clyde, and to the old

Tower of Garrion. The original house of Allanton was a tower, the greater portion of which required to be taken down, when the present mansion was erected, in the year 1788. A portion of the original building still exists. On the lintel of a door, the date 1591 is inscribed, but whether this is the date of the erection of the tower is uncertain. When Coltness came into the possession of the Steuarts, the mansion-house was a little tower-house, containing a vault and two rooms, one above the other, with garrets; but Sir James added a kitchen and six fire rooms, before bringing his family from Edinburgh to Coltness. The present house is comparatively modern, and has been very greatly improved and enlarged by the present proprietor. The principal portion of Wishaw house is of recent erection. The older portion appears to have been built in the year 1665. Camnethan house is one of the finest architectural structures in the vale of Clyde, and was erected about forty years ago. There is not a house in the Burgh of Wishaw but has been erected within the last eighty-two years.

The Stenarts of Allanton.

IN a Historical Sketch of the Parish of Cambusnethan, it has been deemed proper to give historical notices of the older and principal families in it. THE STEUARTS OF ALLATON, on account of the high antiquity of their ancestry, are entitled to the first notice.

His Royal Highness the Prince of Wales has several Scotch titles, and the title which takes precedence is "GREAT STEWARD OF SCOTLAND." This title was in existence during the eleventh century. "Steward" is a Celtic compound. "Sti" denotes *a house*, and "ward" *a keeper*. "Steward" is of the same import as "seneschal," which signifies *the senior servant*, and is synonomous with our more modern term "chamberlain." The *first* Great Steward of Scotland was Walter, who died in the year 1089. The *second* was Allan, who died in the year 1153. The *third* was Walter, who died in the year 1177. The *fourth* was Allan, who died in the year 1204. The *fifth* was Walter, who died in the year 1241. The *sixth* was Alexander, who died in the year 1283. His *second* son was John, who married Margaret de Bonkyll, and was then styled "Sir John Steuart of Bonkyll." One of the signatures to a communication

sent from the Barons of Scotland to Edward 1. in 1290, is, "Alisaundre de Bonkyll." Sir John was slain at the battle of Falkirk, in the same engagement in which Sir John the Graham fell, 22d July, 1298. Both were interred in the burial-ground of Falkirk. The tomb-stone over the grave of the latter has been repeatedly renewed, but the stone over that of the former seems to be the original one, from its highly antique configuration. When the present church at Falkirk was rebuilt in the year 1811, the inscription on the stone over the grave of Sir John Steuart, having been very much effaced by time, was renewed, by simply cutting the letters deeper into the body of the stone. It is as follows:—

Here Lies

A

Scottish

Hero

Sir

John

Steuart

Who Was

Killed

At the

Battle

Of

Falkirk

22 July

1298.

†

Sir John Steuart, by his marriage with the heiress of Bonkyll, became the father of several sons; who, in their

turn became the founders of the illustrious houses of Dreg-horn, Angus, Galloway, Atholl, Traquair, and Buchan. His *sixth* son was Sir Robert Steuart of Daldowie, in Clydesdale, the founder of the house of Allanton. Sir Robert had extensive possessions around Rutherglen, and also in the county of Renfrew. He fought at the battle of Bannockburn, in the year 1314, under the banner of his kinsman, the Lord High Steward of Scotland. He died in the year 1330. He was succeeded by his son Allan, who married a daughter of Douglas of Douglas, commonly known in Scottish history by the name of "the Black Douglas." He was bred to arms, and seems to have earned the honours which continue to be emblazoned on the escutcheon of his descendants. In consequence of having displayed great bravery in heading a party which stormed the castle of Alnwick, in Northumberland, he was surnamed "Alnwickster." In the year 1385, Richard II. invaded Scotland with a very large army. Allan Steuart of Daldowie, though then upwards of sixty years of age, impelled by his patriotism, collected a large body of horsemen in the districts in Lanarkshire and Renfrewshire, in which his possessions and influence chiefly lay. On his way to join the general body of the Scottish army he passed through Cambusnethan, where he encountered an advanced party of the English army, at a part of the moor of M'Morren, now called Morningside. The conflict was a severe one, but the party commanded by Allan Steuart was victorious. Allan, however, was slain. His body was buried in the chapel of Beuskiag, in the vicinity of Morningside,—a religious house dependant on the Abbey of Aberbrothick, which house gave a name to the district—"the Chapel"—a name which it

continues to bear. Several years ago, when drains were being cut, for agricultural improvement, on the marshy portion of the scene of engagement, swords, spears, and helmets were found. Some of these memorials of the conflict are, at the present day, carefully preserved in the mansion-house of Allanton. The battle gave names to places in its immediate vicinity, by which names they continue to be known. One of them, "Cathburn," signifies *the battle burn*. "Cathkers," near Allanton house, signifies *the field eastward of the battle*. The whole district was then called "Alcathmuir," signifying *the muir of Allan's battle*; and the stream which waters its southern and western boundary was called "Alcathwater," signifying *the water of Allan's battle*. This stream has long been vulgarly called "Aughterwater."

About forty-five years ago, the late Sir Henry Steuart of Allanton, with the view of honouring the memory of his heroic ancestor, erected a fountain, near the mansion-house, on which is the following inscription:—

D. M.

ALLANI STEVART DE ALLANTON.
 ET DALDVI. EQUITIS. BANNERETTI.
 VIRI. EGREGII. ARMIS. AGERRIMI.
 EJUSDEM. QUI. INSIGNI. PUGNA.
 APUD. MORNINGSIDE. CLARUS. FACTUS.
 FON. SACER.

V. S. L. A. FACIUND. C. AN. 1813. H. S.
 XI. GRADUS. DISTANS. HIC. A. DUCE. ILLO. FORTISSIMO.

The hero of Morningside was accompanied by his son—

Allan also by name—who, after performing the funeral obsequies over the remains of his parent in the chapel of Beuskiag, proceeded with his troop to join the main body of the army in repelling the invader. On his return home, King Robert II., who was then residing at Lochmaben castle, in acknowledgement of his patriotism and bravery, conferred on him the honour of Knight Banneret; being knighted under the royal standard, which was then regarded as the highest military honour which could be received. And farther, in acknowledgement of the bravery of his parent, who was slain in the engagement at Morningside, he was permitted to bear upon his escutcheon the lion-passant of England, quartered with a broken spear, surmounted by a helmet, with the Scottish lion for supporters—which are the armorial bearings of the Steuarts of Allanton to this day. The crest is a hand issuing from a coronet, grasping a Scotch thistle, with the motto, “*Juvat aspera fortes*,” and under the shield, the motto is, “*Virtutis in bello premium*.”

Sir Allan appears to have gone to reside in France during the time Charles VI. was Dauphin, and to have served under that prince. On returning to Scotland, about the year 1421, he obtained from the Abbot of Aberbrothick, under a favourable tenure, lands, to a considerable extent, in the moor of M'Morren. These lands he thought proper to call “Allanton,” and from that time he was styled “Sir Allan Steuart, of Daldowie and Allanton.” He had a partiality for his newly-acquired property at Allanton, and came to reside on it. When Baron Hay of Yester became military vassal to the Abbot for the whole of the extensive district of M'Morren's moor, Sir Allan held his lands, by a similar tenure,

from that nobleman. The original grant of the lands from the Abbot was in existence at the commencement of last century, when, unfortunately, it and other valuable documents were destroyed by fire.

Sir Allan married a French lady while resident in Paris, and his eldest son, James, having been born in that city was usually surnamed, "of Paris." His fathers had been men of war; but he was a man who loved peace and retirement, and greatly improved his Allanton estate. He was succeeded by his son James, who, on account of his taste for literature, was surnamed "the Antiquary." He commenced a manuscript narrative of the house of his fathers, bringing it down to his own day. This narrative has been continued by several of his descendants, from time to time, and still exists among the family papers. "The Antiquary" died in the year 1489. He was succeeded by his second son, Allan. This Allan had two sons—Gavin and Adam. To the elder he gave the lands of Daldowie, and to the younger the lands of Allanton. Gavin married a daughter of James Lockhart of Lee, by whom he had two sons: viz., James, who became heir to both his father and uncle; and Allan, who obtained the lands of Garbathill. Gavin Steuart died in the year 1557. Allan was immediately succeeded by his son Adam, who became Adam Steuart of Allanton. He also married into the Lee family. In the year 1536, he passed into England on some mission of a public or private nature, as appears from a record in the Register office, of a safe conduct granted to him and six persons who accompanied him. He died without issue in the year 1574.

During the life-time of Adam Steuart, the principles of the Reformation had gained many friends in Scotland. One of the most active agents in the diffusion of these principles, especially over the west of Scotland, was the eminent minister of the gospel, George Wishart, who suffered martyrdom at St. Andrews, in the year 1546, at the instigation of Cardinal Beaton. Wishart was the intimate friend of Adam Steuart, and occasionally found not only a home, but a hiding-place from his persecutors, in the tower of Allanton. There was a small secret apartment in the old tower, formed out of the thickest part of the wall. This was Wishart's hiding-place, and that of others who were in peril for their religious principles. When Wishart, or any other of the persecuted party, sought refuge at Allanton, it was so arranged that he arrived during the night; and that his being there should be concealed, even from the servants. It was necessary, however, that one person should be in the secret, so as the better to aid the family in the successful concealment of their friends. The confidant on this occasion was a worthy tailor, whose professional services were always in requisition when the secret chamber required to be occupied. This chamber was entered by a low door, against which the tailor placed his back when plying his needle. He was a most diligent workman—early and late—not even taking a stroll during meal hours. His food was carried to him while prosecuting his craft. It was sent from the family table; and the servants had many a laugh among themselves, and cracked their jokes over the voracious appetite of the tailor, as he was understood by them to consume as much food at one meal as might serve *two* persons. They required to be kept ignorant that another shared with him, in his repasts.

James Steuart of Allanton, who was born in the year 1537, succeeded to his uncle and father in the estates of Allanton and Daldowie. By a precept of James, Earl of Arran, dated at the palace of Linlithgow in August, 1579, he is designed great-grandson of David Tait of Earnock, in which lands he was then infeft. In the year 1598, a charter passed the Great Seal in his favour, and that of his son James, of the lands of Daldowie. He is understood to have been an intimate friend of John Knox; to have admired his character; and zealously to have promoted the cause of the Reformation in Scotland. It is very likely that Knox became the occasion of introducing him to the Earl of Argyle and Regent Moray. In the family papers he is styled James "of Langside," from his having been in the engagement at Langside, in which Queen Mary was finally defeated. During the earlier part of that engagement the Queen's forces were victorious; and having dispersed the King's cavalry, were proceeding to throw the foot likewise into confusion, who were drawn up on Langside hill. James Steuart on that occasion commanded a troop of horse, and on perceiving the movement of the vanguard of the Queens army, vigorously repulsed them before they had reached the summit of the hill; and, in so doing, turned the tide of battle, and greatly contributed to the victory which was that day achieved. Lords Hamilton and Seton were on the Queen's side, and were so enraged at Steuart of Allanton, on account of the share which he had in the defeat of the Queen, that they actually threatened to pull down his house about his ears. He returned to Allanton to enjoy repose, and improve his estate. About a dozen of very fine old ash trees, in front of the present mansion-house at Allanton, were planted by him, after the battle of Langside, in the year 1563.

James "of Langside" had two sons, the elder of whom predeceased his father, but left issue. Grief, at the loss of his son, so preyed upon him, that he died in the year 1608, and was succeeded by his grandson, Sir Walter, who was born in the year 1606. Sir Walter's younger brother, James, became the first Sir James Steuart of Coltness. During Sir Walter's minority, the lands of Daldowie, which had been in the possession of his ancestors for more than three hundred years, were sold, to clear off encumbrances. In the year 1653, he purchased for his brother the lands of Coltness, from Hamilton of Udston. He was married to the sister of the first Lord Belhaven, and had a large family. The heir to the estate, a very promising young man, was at the battle of Dunbar, under General Leslie, in the year 1650, when Cromwell gained his signal victory. The fatigues of that campaign overpowered young Steuart, and he sank under them.

When Cromwell, during that campaign, was returning from Glasgow to Edinburgh, he passed through Cambusnethan, and paid a visit to Allanton house. Sir Walter thought fit to keep out of the way, but his lady remained, and shewed Cromwell great hospitality. Before partaking of the refreshments set before him, he offered up a prayer, with such fervency as greatly to impress the lady of Allanton with a sense of the Protector's piety. A delicate boy remained at home with his mother, on the occasion. He was particularly attracted by the hilt of Cromwell's sword, and ventured to examine it. On perceiving this, Cromwell clapped him on the head, and called him "my little captain." From that day he was called "Captain" Steuart. Sir

Walter died in the year 1672. He was the person who gave so much trouble to the proprietor of Cam'nethan, when about to bury his child "in the choir" of the old kirk—who succeeded in having a new church erected at Greenhead, and who claimed, and obtained, the front seat of the aisle gallery.

He was succeeded by his eldest surviving son, William, who was born in the year 1640. William married his cousin, daughter of Sir James Steuart of Coltness. In consequence of his connexion with the Coltness family, he suffered severely during the persecuting period, as will be fully noticed in its proper place. The fines imposed on him were very heavy, but they were generously remitted by James II. in the year 1687. The King offered to create him a baronet; but not esteeming the title as of great value, he declined it, esteeming the title of knight banneret, conferred by the hands of Robert II. on his ancestor, as much more honourable. The baronetcy on this occasion was conferred on his cousin, Sir Robert Steuart of Allanbank. He died in the year 1700, and was succeeded by his son, James, who died in the year 1762. He, again, was succeeded by his son, James—the *sixth* of that name in the ancestry—who married the daughter of Henry Steuart Barclay of Colernie, in Fife. He was a superior scholar and an eminent agriculturist; and as enclosing and planting were then becoming popular in Scotland, he thereby greatly improved the amenity and value of his estate.

The son and heir of the *sixth* James Steuart of Allanton was Henry, who was born on the 20th October, 1759. He

very successfully studied the transplanting of large trees, as the lawn and pleasure grounds around Allanton house fully attest. He was a gentleman of such varied scholarship as to obtain the honorary degree of Doctor of Laws, besides being enrolled a Fellow of the Royal Society, and of the Antiquarian Society of Edinburgh. In the year 1787, he married Lillias, daughter of Hugh Seton, Esquire of Touch, in the county of Stirling; and about the same time erected the present mansion-house, as the old Tower of Allanton was much decayed. His daughter, Elisabeth-Margaret, his sole surviving child, became his heiress. In the year 1812, she married Reginald Macdonald, Esquire of Staffa, by whom she had three sons and two daughters. Her father was created a Baronet in May, 1814, with remainder to his son-in-law, Reginald Macdonald, Esquire, who, on the decease of Sir Henry, became second Baronet. He died in the year 1838, and was succeeded by his eldest son, Sir Henry-James Seton-Steuart, the present Baronet, who, in the year 1852, married Elisabeth, eldest daughter of Robert Montgomery, Esquire, younger son of Sir James Montgomery, Baronet of Stanhope.

In the year 1835, Elisabeth-Margaret, the only surviving child of the first Sir Henry, and heiress of Allanton, added the surname of SETON to her own; as in that year she succeeded, as sole heiress, in right of her mother, to the estate of Touch-Seton in the county of Stirling. She is, consequently, the representative of one of the oldest and most honourable families in the kingdom. The SETONS can trace their origin to Dougal Seton, who lived in the reign of Alexander I. of Scotland, in the twelfth century. The

Setons have been distinguished in Scotland during the protracted civil conflicts with England. William, the descendant of Dougal, was created Baron de Gordon by Robert III., and from him descended Alexander, who was created Marquess of Huntly in the year 1449. The Marquess had a son who bore his father's name—Alexander—from whom the SETONS of *Touch* are lineally descended. Archibald, the late proprietor of *Touch*, was the ninth in descent from the *first* Marquess of Huntly. He was succeeded by his sister, Barbara, who dying without issue, the property devolved upon his niece, now Lady Seton-Steuart of Allanton. Her ladyship is entitled, by her descent, to be styled “Baroness de Gordon;” and has succeeded to the office of heritable armour-bearer to Her Majesty, and squire of the royal body—a title which has been in the family of SETON of *Touch* for centuries; there being charters to this effect extant prior to the year 1488.

The Steuarts of Coltness.

As a branch of the Allanton family, the Steuarts of Coltness are entitled to our notice.

By referring to our notices of the Steuarts of Allanton, it will be observed that James, "of Langside," was succeeded by his grandson, Walter. Walter had a brother two years younger than himself—born in the year 1608—whose name was James. They were educated at the grammar school of Lanark. There is a tradition, that, on returning from a stroll through Cartland Craggs, on a Saturday afternoon, with their young cousin of Westshield, and other boys, they were met by a spae-wife. She drew herself up into an oracular attitude and expression, and, pointing her skiny fingers towards one of the boys, said: "Ye're to be the laird o' Allanton." Pointing to another boy, she said: "Ye're to be the laird o' Westshield." She then paused, to the disappointment especially of James, the younger brother of Walter of Allanton. However, from an anxiety to know his own fortune, from the lips of one who had prognosticated good to others, he asked her, "And what am I to be?" "You! my bairn!" she replied, "ye're to be the laird o' God's blessing, and ye're ain hand winnin'.

and ye'll maybe some day help to gi'e the lairds a lift." This oracle, like others of its class, came to be talked of much oftener *after* its fulfilment than *before* it; as James became a prosperous, wealthy, honourable person. In his youth he went to Edinburgh, to push his fortune. When he left Allanton house, probably with limited resources and prospects, he, nevertheless, carried with him *the fear of the Lord*; and there can be no doubt, that the share which he had of "the true riches" became the foundation of his subsequent worldly wealth, and worldly honours. His prosperity must have been rapid and substantial, as in the year 1630—when only in his twenty-second year—he thought fit to enter into the married state. The annalist of the Sommervilles of Cam'nethan, in alluding to this marriage connexion, does so in contemptuous terms—as he too frequently does when alluding to the Steuarts. "Her faither," says he, "keepit a worsted chop in the Luckenbooths." The "Luckenbooths" were, at that time, the principal places of business for the Edinburgh merchants; and, as the merchants of that day required to keep a stock of everything, for their customers, the whole truth about the "faither's" business is not told, unless it is mentioned that, besides "worsted," he had an ample supply of "silks and satins." The young lady to whom James Steuart gave his hand and heart, was Anne Hope, daughter of Henry Hope, the brother of Sir Thomas Hope of Craighall, Lord Advocate of Scotland. The connexion was highly respectable. James Steuart contracted a second marriage with the only daughter of David M'Culloch of Goodtrees, near Edinburgh, through whom he acquired that estate. This was in the year 1646, and the position, and worth of character which he had by

that time acquired, in public estimation, may be inferred from the circumstance of his having been provost of Edinburgh from 1648 till 1660. In 1650, he, along with the Marquess of Argyle and the Earl of Eglinton, held a conference with Cromwell on Bruntsfield-links. He was at the same time Commissary-General of the army which Cromwell had defeated that year at Dunbar. He took an active part in the restoration of Charles II., as will be detailed in the next lecture; but, in consequence of his Whig principles, and adherence to the covenants, was not only deprived of his office of provost, but very heavily fined and subjected to long imprisonment. The particulars of these sufferings will also be given in the next lecture. During his provostship he was knighted; and, by his influence, the same honour was conferred on his brother, Walter, of Allanton. The lands of West Carbarns, or Kirkfield, in Cambusnethan, had been purchased by him from Sommerville of Cam'nethan, and his first title was, "Sir James Steuart of Kirkfield." The Coltness estate, which had also at one time been a portion of the large barony of Cam'nethan, was then the property of John Hamilton of Udston. About the year 1653, the Coltness estate was purchased by Sir James Steuart.

By his marriage with Miss Hope, Sir James had seven sons and one daughter, Margaret by name, married to her cousin, William Steuart of Allanton. His eldest son was Thomas. His third son became Walter Steuart of Westburn, in East Lothian, by marriage with the heiress. His fourth son became Sir James Steuart of Goodtrees. The fifth and sixth were unmarried. The seventh became Sir Robert Steuart of Allanbank. Sir James died in the year

1681, in the 73d year of his age, after having borne an honourable testimony to the truth, and to the principles of the covenants, on account of which he so severely suffered.

He was succeeded by his eldest son, Thomas, who was born in 1631, and became the first Baronet in the family, having been invested with this honour in the year 1693. He married into the family of Sir John Elliot, and by his lady had a family of nine sons and three daughters. He was an eminently pious man, as well as a zealous Presbyterian. The scoffers of his day nicknamed him "Gospel Coltness." In consequence of the countenance which he had given to the covenanters at Bothwell Bridge, by supplying them with food, he had to avail himself of the hiding-place in the wall of Allanton house, guarded by the faithful tailor, whose services happened to be always needed at Allanton house, when the hiding-place required to be occupied. He subsequently fled to Holland, as his estates had been confiscated and given to the Earl of Arran, who afterwards became Duke of Hamilton. He remained in Holland till the year 1687—the year in which James II. granted indulgence to the banished to return home; and, through the kind services of William Penn, the distinguished quaker, he obtained a pardon. In the year 1689, he represented North Berwick in the convention of estates, and again in the first Parliament of King William, in 1690. He was the first to propose the abolition of Episcopacy; and the well-known Act for regulating the Church of Scotland was framed and proposed by him. He was knighted by the commissioner on that occasion, and in 1693 created a Baronet. Soon after this his estate was restored, and he obtained a grant of £200.

sterling annually, payable out of the revenues of the Archbishopric of Glasgow, as a compensation for the losses which he had sustained during his forfeiture. He died in the year 1698.

Sir Thomas was succeeded by his eldest son, Sir David, who was born in the year 1656, and married into the family of Wygateshaw, but had no family. He accompanied his father to Holland, in his banishment, and was led, in the year 1685, to join the Earl of Argyle in his unfortunate, and unsuccessful, descent on Scotland. The Earl was beheaded at the cross of Edinburgh, and Sir David was condemned to be executed. He was reprieved, and afterwards pardoned. As he had no family, he sold the Coltness estate, in the year 1712, to his uncle, Sir James Steuart of Goodtrees, Lord Advocate for Scotland. He died in the year 1723.

Sir David was succeeded in his title by his uncle, Sir James Steuart of Goodtrees, then the proprietor of Coltness. The Goodtrees branch, as already mentioned, originated in the marriage of Walter, third son of the *first* Sir James, with the heiress of Goodtrees. The fourth son of this marriage—Sir James—succeeded to the Goodtrees estate. He was bred to the bar, and became an able lawyer. In the year 1660, though only twenty-five years of age, he distinguished himself by his able defence of his father, then being prosecuted by the government—a defence which so exasperated the heads of the government, that the young advocate had to betake himself to a hiding-place. In the year 1683, he, along with his relative, Sir William Denham of

Westshield, was condemned, and his estate forfeited. Two years afterwards, he was sentenced to be executed whenever found. He was also an occupant of the hiding-place at Allanton house, and the faithful tailor did not in his case, or in any other, betray trust. At one period he found refuge in London, and maintained himself in rather a singular manner. He advertised to give written opinions on difficult law cases, at half the usual fee—*five shillings*—the usual fee then being half-a-guinea. His solutions were so profound, and ingenious, as to obtain him large employment. The desire to find out this solver of legal difficulties became so strong, as to oblige him, to prevent discovery, to return to Scotland. He subsequently went to Holland, and obtained an introduction to the Prince of Orange. He became Lord Advocate under William III., and enjoyed the same office under Queen Anne. By his first marriage he had one son—James by name—who succeeded him. By his second marriage, he had two sons, the elder of whom was Henry Steuart Barclay of Colernie, in Fife,—one of the ancestors of the present Sir Henry Steuart of Allanton. In the year 1712, he purchased the estate of Coltness from Sir David. He died in the year 1713.

He was succeeded by his son, Sir James Steuart of Goodtrees and Coltness, who was born in 1681, and had married into the family of Sir Hugh Dalrymple of North Berwick, president of the Court of Session. Sir James was also bred to the bar, and became as distinguished for his Whig principles—which had been so honourably maintained by his ancestors—as by his legal talents. In the year 1705 he was created a Baronet—in 1709 he became Solicitor-

General for Scotland—and in 1713 a representative in Parliament for the county of Midlothian. He had three sons, the youngest of whom succeeded him. He had nine daughters. The eldest of them was the grandmother of the late Admiral Sir Philip Durham. The second, married Henry-David, the Earl of Buchan. The third, married Alexander Murray of Cringletie. The other daughters died young, and unmarried. Sir James died in the year 1727.

He was succeeded by his son, Sir James, who was born in 1713. Like his father and grandfather, he was bred to the bar; but surpassed them both in vigour, and variety of talent. Indeed, but for the part he was led to adopt in connexion with the Pretender, in the year 1745, there is no doubt he would have earned the highest honours of the legal profession in Scotland. Soon after entering on the legal profession, he went on a tour to the continent. This brought him into connexion with several of the exiled Jacobite chiefs. His family had been long attached to the principles of the Whigs, but he was induced to embrace the cause of dethroned royalty. When in Rome he was introduced to Prince Charles Stuart; and the reception was so courteous, that the youthful Sir James of Coltness was entirely fascinated by it. He returned to Scotland in 1740, and in 1743 married Lady Frances Wemyss, eldest daughter of the Earl of Wemyss. In the year 1745 “Prince Charlie” was holding levees, and receiving adherents, in Holyrood house. Lord Elcho, the brother-in-law of Sir James, was attached to the Prince, and devised a plan of having Sir James, and the Earl of Buchan, introduced to the Prince. The terms were, that they were not by that introduction to

be regarded as pledged to join his standard. The Prince declined to receive them, on these terms. The Earl of Buchan retired, but Sir James instantly offered his services to the young Chevalier. This led to his being appointed on an embassy to the court of France, otherwise he might have been on the fatal field of Culloden, or his head been laid on the fatal block. Sir James, fortunately, was not attainted; but the step which he had taken involved him in consequences which kept him an exile for nearly twenty years. In the year 1762, when residing at Spa, and during the war with France, he was suspected of being a spy, in the pay of the British government. He was seized—treated as a state prisoner—and confined for sixteen months in the fortress of Charlemont. On his release, flattering prospects were held out to him, on condition of his entering the French service. The reply which he returned to the proposal—though we had known nothing else of him—enables us to estimate the man. “Sir, what I have suffered from my own nation, I merited by my misconduct; what I have suffered from yours, was as unjust as it was unwarrantable, and should never have been inflicted. I would as soon renounce my God, as I would relinquish my country!”

The prolonged residence of Sir James on the continent was occupied in study, and led to the publication of several works on finance, together with “A Defence of Sir Isaac Newton’s Chronology.” At the peace of Paris, in the year 1763, and by the kind entreaties of Lord Barrington, and Lady Mary Wortley Montague, King George III. was induced to grant a pardon to Sir James, and allow him to return home. In 1771, by a deed under the Great Seal,

this pardon, and his restoration to the peaceful possession of his estates were confirmed. The remaining seventeen years of his life were spent in literary and scientific pursuits. In the retirement of Coltness he put the finishing hand to his great work, "An Inquiry into the Principles of Political Economy," which gained for him the title of "the father of Political economy in Scotland." It appeared in two quarto volumes, from the press of the Messrs. Miller and Cadell of Edinburgh, who gave him £200. for the copyright. It appeared nine years before Adam Smith published his "Wealth of Nations." Smith has borrowed largely from the writings of Sir James, and without acknowledgement; and it remains a blemish on Adam Smith's literary character, that he should have drawn so much from the sentiments of a writer of whom he was accustomed to speak disparagingly. Sir James died on the 26th November, 1780, and was buried in the tomb of his forefathers, at Cambusnethan old church-yard.

There is an arbour near Coltness house which Sir James occupied for study, and in which he spent many of his happiest hours of retirement, both before his exile and after his return home. On the wall, above the seat, a chrysalis and two butterflies, emblems of immortality, have been sculptured in *alto-rilievo*. Below them, the following inscription, on a marble slab, was inserted in the year 1815:—

THE FAVOURITE SEAT OF
SIR JAMES AND LADY FRANCES STEUART.

INSCRIBED TO THEIR MEMORY, 1815.

BLEST AND UNITED BY THE TIES THAT BIND
THE GENEROUS SPIRIT, AND THE VIRTUOUS MIND,

TO THEIR LOVED HOMES THE EXILES CAME AT LAST,
COURTED THIS SAFE RETREAT, AND SMILED ON PERILS PAST.

HERE, ARM IN ARM, ENJOYING AND ENJOYED,
MUSING ON LIFE, NO MOMENT MISEMLOYED,
THE PILGRIMS PAUSED, TO HAIL THE HAPPIER SHORE,
WHERE LOVE IS EVER YOUNG, AND VIRTUE WEEPS NO MORE.

There are other rather interesting and curious associations connected with this harbour. One of the early and intimate associates of Sir James was Mr. Alexander Trotter of Midlothian. Mr. Trotter died in early life; and on his death-bed made a promise to Sir James, that, if possible, he would, after his decease, pay him a visit in the harbour, which had been so often the scene of their retired devotions and meditations. He fixed on the hour of noon as the time for the interview; and, to prevent mistake, that he would appear in the dress which he usually wore. Sir James attached such importance to this promise, that every day thereafter, and even under the debilities of age, he was found at mid-day in the harbour, expecting the promised visit. He always returned home disappointed, but consoled himself by believing that we know so little of "the other world," as not to be justified, in saying, that Mr. Trotter's promised visit was one impossible for him to fulfil. This circumstance became the foundation of a popular ballad, to be obtained at the beginning of this century, from the budget of any travelling packman, entitled, "The Laird o' Coul's Ghost."

Sir James had an only son and child, the late Sir James Steuart, who was born in the year 1744, and died at Cheltenham, on the 5th August, 1839, in the 95th year of his age, the oldest officer at that time in the British army. He

was the last of his illustrious house—a house which, for two centuries, furnished a series of families distinguished for learning, patriotism, and piety. They have been an honour to their country; and the parish of Cambusnethan may feel proud to enrol them on the list of her worthies.

The Cam'nethan Estate.

THE changes through which the CAM'NETHAN ESTATE has passed during the last six hundred years have been numerous, and are deserving of being enrolled among the Antiquities of the parish.

It has already been mentioned that, about the beginning of the twelfth century, the barony of Cambusnethan belonged to William Finnemund, and subsequently passed into the possession of Rudolph de Cler. In the collection of royal charters made by a late Earl of Haddington, and usually known as the "Haddington Collection," there is one by King Robert I., granting the barony of Cambusnethan to Sir Robert Baird, on a *reddendo* of ten chalders of wheat, and ten of barley, payable yearly at Rutherglen. This was toward the beginning of the thirteenth century. About this time Walter Murray of Tullibardine married Margaret le Baird of Cambusnethan. Sir Robert Baird erected at Cam'nethan a large square tower, of four stories, which remained entire till about the year 1661, and up to that time was called "Baird's Tower." It is probable that the Baron of Cambusnethan was among the number who swore fealty to Edward I. at Norham castle; and as, by having

done so, he must have favoured the interests of Baliol, who was Edward's nominee to the Scottish crown, rather than those of Bruce, he must, to some extent, have been a marked and suspected man by the patriots of Scotland. The Bairds were, at this time, a distinguished and formidable family. When Edward III. was preparing to invade Scotland, it is very likely that the Bairds were committed to rally around his standard. This at least is certain, that, at a Parliament held at Perth, in the year 1340, they were declared guilty of treason to the Scottish crown—their estates were forfeited to the crown—and themselves put to death. Thus terminated the history of the Bairds of Cambusnethan.

About the year 1345, King David Bruce, better known in Scottish history as David II., gave a donation of the barony of Cambusnethan to Sir John Edmonston. The barony then held *blenche* of the crown, on condition of the proprietor being in readiness, when the King passed through his estate, to present to him a pair of gilded spurs; and two gilded spurs are the *reddendo* by which the barony still holds of the crown. Sir John Edmonston had an only daughter, who was heiress to the barony. In October, 1372, John, eldest son of the then Baron of Carnwath, having formed the acquaintanceship of the heiress of Cambusnethan, married her. He became the *sixth* Baron of Linton, in Roxburghshire; the *third* Baron of Carnwath; and the *first* Baron of Cambusnethan, of the SOMMERVILLE line. At this period, the barony of Cambusnethan was so very extensive as to include almost the whole of the parish of Cambusnethan, *quoad civilia*. The disposing of sundry portions of this once large estate piece-meal, till, after the

lapse of 264 years, it entirely passed out of the hands of the Sommervilles, forms a somewhat tedious story. Space can be afforded for a notice of only a few particulars. In the year 1427, Sir William Hay of Yester married a daughter of the Baron of Cambusnethan, and through her obtained lands situated in a central district of the parish. Sir Robert Logan of Restalrig married another daughter, and through her obtained the lands of Heatheryhill and Fimmington. The lands of "Fimmington" embrace the site of the original town of Wishaw, and may properly be described as situated on the north-east side of Main Street, as far up as the property of the Reformed Presbyterian Congregation; and on the south-west side of said street, from the Glasgow road upwards toward the cross; and the lands westward, from the cross till bounded by Beltonfoot Street. The lands of Fimmington were afterwards resigned by him in favour of Sir John of Quothquan. Soon after this, the Baron of Cambusnethan disposed the lands of Coltness to Logan of Restalrig, and by Logan they were subsequently disposed to Hamilton of Udston.

In April, 1520, the Baron of Cambusnethan forfeited his lands and title. At that time the provostship of Edinburgh was deemed an object worth contending for, and enjoying, even by the nobles of Scotland. The Earls of Angus and of Arran were, in the year above mentioned, competitors for the civic honours of the metropolis. The Earl of Arran was successful. The Baron of Cambusnethan had joined the party in favour of the Earl of Angus, and felt so incensed by defeat, as actually to assault the Earl of Arran on the High Street of Edinburgh, and forcibly drive him and his

friends from the city, and for a time to retain possession of it. This daring outrage was the occasion of his forfeiture, and banishment. On the 19th November, 1524, James V., by Act of Parliament, gave the barony of Cambusnethan, with the tower and fortalice, to James Hamilton of Fyneart. Hamilton of Fyneart belonged to the Douglas family, and was an extensive proprietor in Clydesdale. He erected Craignethan Castle. About twenty years afterwards, Sommerville was restored to his title and estates.

In briefly noticing how the large estate of Cambusnethan gradually passed away from the Sommervilles, it may be mentioned, that the lands of Crindledyke and Branchelburn were disposed to the laird of Lauchop—the lands of Greenhead to Robertson of Earnock—the lands of Wishaw, Stane, and Watstein, to Hamilton of Udston—the lands of Murrays and Muiredge to Matthew Steuart—the Overtown of Cam'nethan to Sir John Hamilton of Biel—the Nethermains of Cam'nethan, Garrion-mill, Coltness-mill and town, to Steuart of Coltness—the Overmains of Cam'nethan, Nether-ton, and the lands of Green, to Patrick Hamilton, bailie in Hamilton: and, in 1649, so very impoverished had the Baron of Cam'nethan become, that he sold the manor-house and adjoining lands—the only portion of the estate which he had managed to retain—to his relative, Sommerville of Drum. It was Sommerville of Drum who had the quarrel with Allanton, and the Presbytery of Hamilton, about his right to bury “in the choir,” and who resisted, as long as he could, the erection of a new church on the lands of Greenhead. The last Baron of Cam'nethan, of the Sommerville line, died at Edinburgh in 1659, and was buried in

Greyfriar's church-yard, little respected by his relatives, as he had squandered his estate, and had nothing to leave to them. Sommerville of Drum seems to have kept the estate only twelve years, as he disposed it, in the year 1661, to Sir John Harper, who was then Sheriff-depute of the county. Baird's tower, and the buildings which the earlier Barons Sommerville had clustered around it, were so seriously injured, by the decaying hand of time, when Sir John Harper bought the estate, that he found it necessary to take them entirely down, and on their site to erect a stately mansion, which, after standing for about 160 years, was unfortunately burned down. Upon the death of Sir John Harper, the property came into the possession of Lockhart of Castlehill, with whose descendants it has since continued.

When Robert Bruce was dying, in the year 1329, he charged his faithful servant, Sir James Douglas, that, as soon as he was dead, he should take his heart out of his body and cause it to be embalmed, and, taking out of the royal treasure what was needful for the due execution of the royal will, proceed with a becoming retinue to Palestine, and deposit the heart in the holy sepulchre of our Saviour, at Jerusalem. Sir James executed the preliminary instructions of his royal master. He set sail for Palestine, with a princely retinue. On sailing along the coast of Spain, he landed at Seville; and, learning that the King of Spain was then at war with the Moors, he seems to have forgotten the object of his mission, as he joined the Spanish army, to fight against the infidels. He had the embalmed heart of Bruce *locked* to his body. In one of the engagements with the Moors he was wounded, and many of the brave Scottish

knights who accompanied him were slain. On discovering that he had been wounded, he took from his neck the sacred charge entrusted to him, and throwing the silver casket before him on the battle field, exclaimed: "Onward, thou noble heart, as thou ever wert wont to do. Douglas shall follow thee, or die!" He then turned to rescue Sir William Saint Clair of Roslin, whom he saw in jeopardy; but while attempting it, he fell under the sabres of his enemies. Next day, the silver casket containing the heart of Bruce, and the body of Douglas, were found on the field; and the surviving Scottish knights, having claimed both, immediately consulted how they should then act. They resolved to desist from the mission to Palestine, as their leader had fallen, and the vow he had taken to the dying King could not now be fulfilled; and, to return to Scotland. They brought the heart, and the body of "the Good Sir James" with them. The heart was ultimately deposited near the altar of the Abbey of Melrose, and the body of Sir James in the tomb of his fathers at Douglas.

One of the Scottish knights who accompanied Sir James Douglas on his mission to Palestine, was Sir Simon Locard of Lee—a name of early distinction, and of an antiquity which carries us back to the reign of David I. Sir Simon was spared to return to Scotland with the heart of Bruce, and from this circumstance was induced to change his name from Locard to *Lockheart*—to assume a *heart* within a *lock* as part of his armorial bearings, and the following motto: "*Corda serrata pando.*" Following the descent from Sir Simon, we come to Sir Allan Lockhart, who was slain in the battle of Pinkie, in the year 1547, fighting for

Queen Mary. Sir Allan's grandson, James, was knighted by James VI.; whose son, Sir James, became a Lord of the Court of Session, and, in the reign of Charles I., Lord-Justice-Clerk, under the title of Lord Lee. Lord Lee had several sons. The *third* was Sir John Lockhart of Castlehill, who, by Charles II., was appointed a Senator of the College of Justice, and a Lord of Justiciary. Sir John Lockhart of Castlehill had an only daughter, who was his heiress. She married Sir John Sinclair, Baronet of Stevenson, and had issue. The second son of this marriage, John Sinclair, succeeded to the Castlehill title and estates, on which account he assumed the surname of LOCKHART. He was the progenitor of the present proprietor of Cam'nethan estate, James Sinclair Lockhart, Esquire of Castlehill.

Memoir of the Belhaven Peerage.

WE shall conclude our Sketches of the Antiquities of the parish with a MEMOIR OF THE BELHAVEN PEERAGE.

When James VI. succeeded to the crown of England, his eldest son, Henry, then in his ninth year, became Prince of Wales. Sir Robert Douglas of Spot, in the county of Haddington, became page of honour to the Prince, and afterwards Master of the Horse. On the death of the Prince of Wales, he became one of the Lords of the Royal bed-chamber—an office which was continued to him by Charles I. Sir James Balfour, Lord Lyon, King-at-Arms under Charles I., mentions in his “Annals of Scotland,” that “Charles I., to honour his coronation, created 1 Marquesse, 10 Earles, 2 Viscounts, and 8 Lordes, on the 17 Junij, 1633.” One of the Viscounts was “Sir Robert Douglas of Spote, knight, created Viscount Belheauen, Lord Douglas of Spote.” Balfour has the following notice of the death of Viscount Belhaven, in the year 1639 :—
“Obitts, this zeire, of eminent personages, wer, first, in the mounthe of Januarij, 1639, Robert Douglas, Wiscount Belheauen, sometyme Master of the Horses to Henry, Prince of Wales, quho departed this lyffe at his dwelling-house,

neire Glasgow, the 5 day of this mounthe, to quhosse memory his heires hes erected a staitly monument of whyte marble in the Abey Church of Holyrudhouse." The house which belonged to Viscount Belhaven, and in which he died, was in Gorbals, Glasgow. It still exists; a fine old baronial mansion, on the south-east side of Main Street. Viscount Belhaven left no issue, and the title became extinct.

We shall now give a sketch of the present peerage, and of the ancestry of the present Lord Belhaven. In tracing back the ancestry, we must go as far as the commencement of the fourteenth century. About the year 1300, King Robert created the *first* Lord Cadzow, the founder of the house of Hamilton. On the 28th June, 1445, the *sixth* Lord Cadzow was created Lord Hamilton. The *second* Lord Hamilton was created Earl of Arran, on the 10th August, 1503. A brother of the first Earl of Arran was Sir John Hamilton of Broomhill, who married the heiress of Hamilton of Udston. He died about the year 1500. The offspring of this marriage was three sons. The eldest son became John Hamilton of Coltness—the second, by his marriage with the heiress of Barncleuth, became Sir James Hamilton of Barncleuth—and the third son became William Hamilton of Wishaw. It was the Barncleuth branch which furnished the first Lord Belhaven, who was Sir John Hamilton of Biel, and was the great-grandson of Sir John Hamilton of Broomhill, the brother of the first Earl of Arran. The Hamilton family were warmly attached to the person and cause of Charles I. When the monarch had openly proclaimed war against his English Parliament, he

had ardent supporters in his Scottish subjects. On one occasion, a large body of horse were collected in Scotland, and were placed under the command of Sir John Hamilton. They marched towards England. They went thither by way of Berwick. On approaching the Scotch gate of that old, and still walled border town, the advanced guard of the troop halted. Sir John instantly rode up, and enquired into the occasion of their having halted. On being informed that they had hesitated to enter the gate, till they had consulted, whether they should first ask permission from the Governor of the town, and obtain it, Sir John at once said, "Ride through," and the order was obeyed. Sir John displayed great valour in battle, as well as devotedness to his King; and, in acknowledgement of both, the Sovereign created him Lord Belhaven and Stenton, on the 15th December, 1647. In token of his bravery, he was empowered to carry a sword on his escutcheon, and to have horses for his supporters. The crest is a horse's head, couped and bridled, with the motto, "Ride through;" which motto was selected, because these were the words which he had uttered when ordering his troop to enter the gate of Berwick—words which were by the monarch deemed indicative of the prompt decision to which Lord Belhaven came, on the occasion referred to.

The first Lord Belhaven married Margaret, daughter of James, Marquess of Hamilton, and had a family of three daughters. He resided at Barncleuth, and constructed the beautiful terraced gardens there, which to this day attract so many visitors. He had a taste for gardening, and very much improved it by his occasional visits to Holland, which

occasioned the introduction of the Dutch style, the prominent feature of the gardens to the present day. During the Commonwealth, when heavy fines were imposed on all who had defended the cause of Charles I., Lord Belhaven was among the number on whom the impost fell very heavily. To avoid payment, he determined to go out of the way for a time. His intention was to live retired in England; concluding that concealment might be better effected there, than in Scotland. Having communicated his designs to Lady Belhaven, who was to remain at Barncleuth, he took with him one servant, and travelled towards England, by way of the Solway sands. He had frequently done so on his visits to England, and was acquainted with the safe line of that rather hazardous passage. On reaching the sands, he thought fit to dismiss his servant, instructing him to return home, with a letter to Lady Belhaven. On reaching home, the servant reported that, on crossing the Solway sands, his master, horse and all, disappeared. Sir James Balfour, under date 3d July, 1652, reports the story in the following terms: "Sir John Hamiltone, Lord Beilheauen, quho had married the daughter of James, 2d Marques of Hamilton, and widow of Lord Salton, miserable perished in the sinking sands of Solway, going towards England, having mistaken the safe way, and trusting too much to himselve without a gyde. The man was a werey gallant gentleman, and much regretted by all who knew him." The present Lord Belhaven mentioned to the author, that Sir Walter Scott informed him, that the story, as recorded by Balfour, was fixed on as the foundation of a similar story which has been introduced into the "Bride of Lammermoor," accounting for the disappearance of the Master of Ravens-

wood. Lord Belhaven did not perish in the Solway sands. He had crossed these sands too often to be mistaken as to the line of safe footing, and was characterized for caution. He found his way up to London, and thence down to Richmond, where he considered he would have better opportunities of wearing his disguise. Attracted by the sylvan scenery of Richmond park, and with the view of gratifying his favourite tastes *incognito*, he engaged himself to be a gardener. He had not forgotten that his royal master had, at one time, to assume the disguise of a wood-cutter, and, at another, that of a travelling servant. The intelligence manifested by the Scotch gardener soon won towards him the respect of his employers. He managed to get himself repeatedly appointed to go over to Holland, to obtain choice seeds and bulbous roots. His real motive, on occasion of these visits, was to have an opportunity of meeting with the exiled Scottish nobility, and especially with Charles II., who was also then an exile in Holland. Cromwell died in the year 1658; and his son, Richard, who succeeded him in the Protectorate, having held office for little more than seven months, abdicated, and retired into private life. In the year 1660, Charles was restored to the throne of his fathers; and Lord Belhaven, with others, returned home to enjoy their estates in peace.

It has been already mentioned that Lord Belhaven's family consisted of three daughters. In the year 1675, feeling himself to be an old man, and having no male issue, he thought proper to resign the honours of the peerage into the hands of the sovereign. Charles II. declined receiving them; and, on the other hand, granted a fresh patent, under

date 15th December, 1675, continuing the peerage to Lord Belhaven for life, and, upon his decease, granting its honours to the husband of one of his grand-daughters. Lord Belhaven died in the year 1679, and, according to the limitation in the charter of 1675, the title devolved upon the eldest son of Lord Pressmennan, one of the Senators of the College of Justice, who became the second Lord Belhaven.

Sir John Hamilton of Biel, who became the second Lord Belhaven, was a Lord of the Treasury in 1704, and took a decided stand in opposing the Union of the crowns in 1706. His history was a stirring one, and was somewhat melancholy. He had been Lord Belhaven only two years, when the oath was framed which was called "the Test;" which was obviously designed to crush the spirit, and extinguish the cause, of the covenanting party in Scotland. This oath has been characterized by Wodrow as "the most complex and self-contradictory of oaths—without a parallel among the oaths forced upon a protesting nation." Many of the best men among the Scottish nobles were opposed to it. The Earl of Argyle having refused to take it, without explanations, was accused of treason, and had to pay the penalty of this alleged crime by laying his head on the block. During the discussions which "the test" occasioned in the Scottish Parliament, Lord Belhaven expressed himself to the following effect, that "in it he saw a way for securing religion among the subjects themselves, but he did not see his way for securing *our* religion, against a Popish and fanatical successor to the crown." For these expressions he was at once committed a prisoner to the castle of Edinburgh, and accused of treason. In his defence, he pled the warmth

of his national feelings, and admitted that, under their impulse, he may have been led to express himself too strongly—threw himself on the mercy of the ruling power—was pardoned—and restored to his seat in Parliament. After all, he was on the right side, and had only spoken the truth, as soon came to be too plainly verified. In January, 1689, he was one of the Scottish nobles who went up to London, to assist in settling the crown on William and Mary. During the same year he commanded a troop of horse at the battle of Killiecrankie—the battle in which the notorious Claverhouse was slain. On the death of William, and the accession of Anne to the crown, proposals were submitted to unite the crown of Scotland to that of England. Two-thirds of the people of Scotland were hostile to the measure; looking on it as a surrender of their independence. In the midst of an animated debate on the proposal, on the floor of the old Parliament-house of Edinburgh, the patriotism and indignation of Lord Belhaven burst forth. On that occasion he spoke as follows:—

“Where are the Douglasses, the Grahams, the Campbells, our peers and chieftains, who vindicated by their swords from the usurpation of the Edwards, the independence of their country, which their sons are about to forfeit by a single vote? I see the English constitution remaining firm; the same trading companies, laws, and judicatures; whilst ours are either subjected to new regulations, or are annihilated for ever. And for what?—that we may be admitted to the honour of paying their old arrears, and presenting a few witnesses to attest the new debts, which they may be pleased to contract! Good God! is this an entire surrender? My heart bursts with indignation and grief, at the triumph

which the English will obtain to-day, over a fierce and war-like nation, which has struggled to maintain its independence so long! But, if England should offer us our own conditions, never will I consent to the surrender of our sovereignty, without which, unless the contracting parties remain independent, there is no security different from his, who stipulates for the preservation of his property when he becomes a slave!"

However much these sentiments may be admired, on account of the patriotism which they breathe, together with the eloquence of their appeal to Scottish hearts, the peroration of that impassioned address must be given, for the sake of the classic taste which Lord Belhaven displayed:—

"I see our ancient mother, Caledonia, like Cæsar, sitting in the midst of our senate, looking mournfully around, covering herself with her royal garments, and breathing out her last words, *And thou too, my son!* while she attends the fatal blow from our hands."

For these expressions—creditable alike to the head and heart of the patriotic Belhaven—he was ordered into custody. He pled, that his position, and ardour of feeling, should be accepted as his apology, if he had been guilty of any crime. The apology was accepted, and he was liberated. In the spring of 1708 there was an attempt made by the French to land the Chevalier St. George on the shores of Scotland. Lord Belhaven was suspected of being in the plot, and was again made a prisoner. Whether there were sufficient grounds for his apprehension cannot now be determined, as the charge never came to a legal proof. He was, however, carried a prisoner to London; and being publicly

led along its streets to the Tower—unable to bear up under the disgrace—his patriotic spirit burst within him. He was seized with brain fever, and died on the 21st June, 1708.

His eldest son, John, became the third Lord Belhaven. He was one of the representative Peers of Scotland in the Parliament of 1715—the year of the first rebellion—during which year he was created a Lord of the bed-chamber. He commanded the East Lothian troop of horse at the battle of Sheriffmuir, where he displayed great bravery. In the year 1721, he was appointed Governor of the island of Barbadoes. On his voyage thither—at midnight, on the 17th November—the vessel struck on the Stag-rocks, near the Lizard point. His Lordship, with the whole crew and passengers, to the number of 240 persons—with the exception of one individual—perished.

His eldest son, John, became fourth Lord Belhaven. He was created General of the Mint, and appointed one of the Trustees for the encouragement of trade and fisheries in Scotland. He was unmarried, and died at Newcastle on the 28th August, 1764.

His brother, James, succeeded him, as fifth Lord Belhaven. He was entered a member of the Faculty of Advocates in the year 1728. He was Sheriff-Depute of Haddington in the year 1747. He also was unmarried. He died on the 25th January, 1777.

We must now go back, and place on record another notice of the patriotic John, second Lord Belhaven. In the

year 1701, he executed a deed of entail, settling the estates on the heirs male of his body, and failing them, on the heirs female, to the exclusion of their husbands. The fifth Lord Belhaven was unmarried; and as the whole male descendants of the second Lord's father, Lord Pressmennan, had entirely failed, the family estates, which were of great value, devolved upon the nearest female heir, Mrs. Mary Hamilton Nisbet of Pentcaitland. She was accordingly served heir to James, fifth Lord Belhaven, on the 3d December, 1783. She thus became heiress to the Belhaven *estates*, and we must now go in search of an heir to the Belhaven *peerage*.

It will now be necessary to bring to recollection that the *first* Lord Belhaven was, on the father's side, descended from the Hamiltons of Broomhill, and, on the mother's side, from the Hamiltons of Udston. John Hamilton of Udston had three sons. The eldest became John Hamilton of Coltness—the Coltness estate being then the property of his father. The second son, by marriage with the heiress of Barncleuth, became James Hamilton of Barncleuth; and the third son became William Hamilton of Wishaw. It will be proper, further, to bring to recollection that, as the first Lord Belhaven had no *male* issue, Charles I. was pleased to continue the peerage in the person of the husband of one of his grand-daughters. This grand-daughter represented the Barncleuth branch, which furnished the third, fourth, and fifth Lords Belhaven, in the last of whom the male issue, in the Barncleuth line, failed. According to the usual course of descent established by the entail law of Scotland, in the case of their having been *three* brothers—as was the case now in dispute—if there should be a failure

of male heirs in the family of the *middle* brother, then the male heir of the *third* brother is entitled to succeed in *preference* to the male heir of the oldest brother. The claim to the peerage, however, was litigated. William Hamilton, captain in the 44th Regiment of foot, claimed to be lineally descended from, and heir male of, John Hamilton of *Coltness*. Upon this claim he assumed the title of Lord Belhaven, and voted upon it at the election of Representative Peers, in the year 1790. This claim and vote were disputed, by the Attorney-General, on behalf of the male heir of William Hamilton of *Wishaw*. On the 5th January, 1793, the Lords' Committee of Privileges unanimously decided that the vote given by William Hamilton, in 1790, was a bad vote—a decision which was confirmed by the House of Peers. Immediately upon this confirmation having been declared, William Hamilton of Wishaw, son and heir of the deceased Robert Hamilton of Wishaw, petitioned the crown for the dignity and title of Lord Belhaven and Stenton. The petition was referred to the House of Lords, and, on having been fully considered, the claim was determined in his favour, on the 25th April, 1799.

It will now be proper to give a brief sketch of the Wishaw family.

The founder of the Hamiltons of Wishaw was William, youngest son of Hamilton of Udston. He died in the year 1624. He was succeeded by his eldest surviving son, William, who died, at a very advanced age, in the year 1726. His eldest son having predeceased him, the estate, in 1726, was inherited by his grand-son, William, who

married the grand-daughter of John, seventh Earl of Marr, by whom he had a numerous family. This accounts for the armorial bearings of the Erskines of Marr being inserted, with those of the Hamiltons of Wishaw, on the front wall of Wishaw house. In the year 1756, William Hamilton of Wishaw was killed by a fall from his horse, returning from Hamilton, and was succeeded by his second son, who died, unmarried, in the year 1763. In that year Robert Hamilton succeeded his brother. The *fifth* Lord Belhaven died in 1777, and in that year Robert Hamilton of Wishaw was entitled to be called the *sixth* Lord Belhaven. However, he did not assume the title—it having, as we have seen, been claimed by a descendant of the Coltness line. He died at Wishaw, on the 27th March, 1784, and was succeeded by his eldest son, William, who was born on the 13th January, 1765, and, on his father's decease, was entitled to be called the *seventh* Lord Belhaven. He did not, however, assume it, as the claim to the title was disputed, and a decision had not yet been given. He assumed it, however, on the 25th April, 1799, when the House of Lords determined in his favour. He died on the 29th October, 1814, and was succeeded by his eldest son, Robert-Montgomery, the present peer, as *eighth* Lord Belhaven.

His Lordship was born in the year 1793. In the year 1831, he was created a British Peer, under the title of Baron Hamilton of Wishaw.—And long may his Lordship live to enjoy the honours of the peerage, and share in the best wishes of the inhabitants of the BURGH OF WISHAW.

THE SHARE
WHICH THE
PARISH OF CAMBUSNETHAN
HAD IN THE
TROUBLES AND SUFFERINGS
OF THE
PERSECUTING PERIOD.

The Persecuting Period.

SEVERAL years ago, a friend of the author's, on a tour through the south of Ireland, found it necessary on one occasion to travel all night, so as to fulfil an engagement next day. The only conveyance was by one of Bianconi's cars. A great portion of the way lay along a bleak, desolate heath. About midnight the car stopped, and a fierce-looking person took a seat upon it. In his appearance there was nothing to encourage conversation, but he seemed determined to break silence by asking his fellow-traveller, "Aren't you afraid, Sir, to travel over this country at this hour of the night?" "Not in the slightest," was the reply. Silence was for a time continued. The question, certainly, was not one very inviting to conversation, especially when the outward appearance of the proposer of it, and the circumstances under which it was put, were taken into account. After a brief interval, the question was repeated, in tones fully sterner than before. There was enough to excite fear, but it was the best policy not to manifest it. It is a characteristic of a Scotchman to answer one question by proposing another. "What should I be afraid of?" was the reply, on the question being repeated. "You're a Scotchman, I perceive, and may be none the worse for a

bit of advice. In Ireland, Sir, don't take a man's farm over his head, and *don't meddle with his religion*, and nobody will touch a hair of your head." The second part of the advice will be found to have a practical value in other countries, as much so as in Ireland. History furnishes ample proof, that men who value their religious *privileges* will resist an attack on them, probably with as much firmness as any attack made on their *principles*. We need not go for an illustration beyond what has been called the COVENANTING PERIOD, in the history of our own country.

We now enter on the enquiry, HOW FAR THE PARISH OF CAMBUSNETHAN HAD A SHARE IN THE TROUBLES AND SUFFERINGS OF THE PERSECUTING PERIOD?

Before entering on the minuter, and more deeply interesting details, it will be proper to make a few preliminary statements. This is the more necessary, that, from the outset, we may have distinctly before us the circumstances which became *the occasion* of the Troubles and Sufferings of that eventual period.

—Popery—as the national form of religion—was abolished in Scotland, by a vote of Parliament, in the year 1560. The first thing, of any importance, which the Parliament proceeded to, on passing this vote, was to draw up and sanction “A Confession of Faith.” The next thing was, to agree upon a form of government by which the church should henceforth be regulated. The Parliament having taken into consideration that the Prelacy of the English church was, in its rule, too much akin to the Papal model—

that the voice of the people was not duly recognised by Prelacy—and that the government of the church was too exclusively in the hands of bishops and dignitaries—resolved to adopt the Presbyterian form of government, because it secured the rights and liberties of the people, and placed all the ministers of the gospel upon the same level. King James VI. had, from infancy, been brought up under Presbyterian rule. He was a very vain man—vain of his theological attainments—fond of flattery—and, on succeeding to the English crown, was completely carried away from his early ecclesiastical principles, by the flattery of the bishops, and the external splendour of the English church service. In one of his addresses to the General Assembly, before leaving Scotland, he characterized the English service as ‘an ill mumbled mass,’ and gave his solemn pledge to maintain the principles and government of the Scottish church. He had sworn and subscribed “The National Covenant;” but had not been seven months on the throne of England, when he had made up his mind to bring the Scottish church to conform to the Prelacy of England. The Puritans of England had expected a removal of their grievances, as James had been known to express his preferences for Presbyterianism; but they were doomed to disappointment. They learned “not to put their trust in princes.” At the Hampton Court conference, they proposed that meetings of the clergy be convened to confer on religious subjects; but James rejected the proposal with rudeness. “If you aim at a Scottish Presbytery,” said he, “it agrees as well with monarchy as God and the devil. Then Jack and Tom, and Will and Dick, shall meet, and at their pleasure censure me and my council. Stay, I pray you, for

one seven years before you demand it ; and then, if you find me grown palsy and fat, I may perhaps hearken unto you, for that government will keep me in breath, and give me work enough." This was plain speaking. The Puritans could not have mistaken its meaning. James was preparing to introduce Prelacy into Scotland, and thereby to cast Presbyterianism from his fatherland.

Charles I. followed in the footsteps of his father, by pressing his Prelatic tendencies on his Scottish subjects. He did this so strongly, and unwisely, as to lead to an open rupture. The throwing of Jenny Geddes' stool at the head of the Dean of Edinburgh, when he was, for the first time, conducting the worship according to the English liturgy, was "the blow which began the battle" between Charles I. and his Scottish subjects. It marked the commencement of one of the most remarkable social revolutions through which this or any other nation has passed. While events were in progress which consummated this Revolution, Charles lost his head ; but Scotland kept her covenant.

During the reign of Charles I. an event occurred which marked an epoch in the religious history of Scotland, and which, from the close proximity of the scene of its occurrence to the parish of Cambusnethan, and the moral influence which it diffused over the district, is deserving of a notice at this period of our narrative. The parish of Shotts adjoins the parish of Cambusnethan, along a large portion of its northern boundary. The event alluded to was the remarkable awakening at the Kirk of Shotts, on the 21st June, 1630. The Lord's Supper had been dispensed there on the

previous day. Through the influence of the Marchioness of Hamilton, several eminent ministers had met to assist in the services connected with the dispensation of the ordinance. Great multitudes, from a distance, had been drawn thither, to hear these servants of Christ. The Sabbath had been a feast-day to their souls. It had not then become customary to have public worship on the Monday after the communion, but a few pious persons, before the close of the Sabbath service, requested the minister of the parish to intimate that there would be a thanksgiving service next day, and leaving it to him to fix on the minister who should conduct this service. He acceded to the request, and fixed on Mr. John Livingstone, chaplain in the family of the Countess of Wigtou, then residing in the neighbourhood of Shotts, as the minister who should preach on the morrow. The services of that Monday were conducted in the open air, at the west end of the church-yard. The text was Ezek. xxxvi. 25, 26. Mr. Livingstone had discoursed from this text for about an hour, when a shower of rain began to fall. He took occasion to improve the circumstance by remarking, "What a mercy is it that the Lord sifts that rain through these heavens on us, and does not rain down fire and brimstone, as he did upon Sodom and Gomorrah!" Many were discomposed by the shower, and were moving off, when Mr. Livingstone, elevating his voice, said, "If some of you cannot endure a shower of rain, how, think ye, are ye likely to stand the outpourings of the vials of wrath in the day of the Lord?" These words arrested them; and, for another hour, the preacher went on in a strain of warning and exhortation, which the Lord honoured, in savingly impressing the hearts of at least five hundred persons then listening to the message

of mercy. "The last day of the feast," on that occasion, certainly was "the great day." There can be no doubt that many persons from the upper part of the parish of Cambusnethan were in that auditory, and it is allowable to admit, that to the souls of some of them the word that day came with power. This at least is certain, that from that day there was a great increase of vital and practical piety in the families resident on the banks of Calder water, and the upper part of the parish of Cambusnethan. Meetings for prayer and fellowship were instituted, and long maintained. Muiryett was particularly noted from a very early period for one of these meetings, and the spirit which was awakened there, more than two hundred years ago, is still alive. Within eight years after this remarkable awakening at the Kirk of Shotts, the conflict between Charles and the Covenanters commenced. Almost the whole population in Cambusnethan sympathized with the Covenanters; and when the sifting and testing times of persecution came round, some thirty years afterwards, it was no more than might have been anticipated, that very many were prepared "to take joyfully the spoiling of their goods," and to endure "bonds and imprisonment," rather than disown the testimony which, by word and deed, they had solemnly emitted.

This brief allusion to the awakening at the Kirk of Shotts, and the share of it in which the parish of Cambusnethan participated, will justify us in following Mr. Livingstone a little way in his subsequent course. In the year 1638 he was ordained at Stranraer, and was a member of the famous General Assembly which met that year in Glasgow Cathedral. Ten years afterwards, he was removed to Ancrum,

in Teviotdale. When prosecuting his ministry in this retired locality, Charles I. was beheaded. Charles II. was then on the continent; and when the church of Scotland thought proper to send commissioners to Holland to entreat the King to return, stating to him the terms on which they were willing to acknowledge him as their King, Mr. Livingstone was deemed, one of three, best qualified to conduct this critical overture to a favourable issue. The King was prevailed on to return to Scotland. Mr. Livingstone had his fears and forebodings that he could not be trusted; and so strongly did these impressions influence him, that he would not permit the King to land on the soil of Scotland, till he had solemnly sworn and subscribed the covenants. He went on board the vessel which had conveyed his Majesty to the shores of his native land, and dealt very faithfully with him, before tendering to him the oath, or receiving his subscription. However, even after receiving the royal oath and subscription to the covenants, Mr. Livingstone seems to have had his misgivings, that there was no real change wrought on the King's heart, and that he secretly cherished principles at variance with the covenants, which he had so solemnly subscribed. Mr. Livingstone was not mistaken. He lived to be a victim to the indignation of the Monarch, whom he had been instrumental in restoring to the throne of his fathers, and a martyr to the principles which he deemed dearer to him than country, or liberty. He submitted to a voluntary banishment to Holland, where he died, at an advanced age.

We now proceed directly with our narrative. Charles II.—the most unprincipled of our Princes—convinced that it

was good policy towards Scotland to have the nobles and people on his side, swore the covenants—even on his knees—and engaged to maintain the Presbyterian church and government in Scotland. It soon became sufficiently obvious that he detested the church of Scotland, and her covenants, regarding them as the curb bridle on his love of Prelacy and arbitrary power. He was resolved to attempt the abolition of Presbyterianism in Scotland. He dreaded nothing so much as the power which that form of government placed in the hands of the people. He had taken measures, at all hazards, to establish Prelacy in its stead. He knew that he had the English bishops, and several of the Scottish nobles, at his back. The leading men in Scotland, however, were not traitors to their trust. Charles might have thrown to the winds the solemn vows which he made at his coronation, in the palace of Scone; but there were patriots in Scotland who could take up the covenants which he had subscribed, and afterwards torn and trampled on, and, holding them up, thus dishonoured by him, allow them to accuse him of faithlessness to the terms on which he had been received by his subjects, as their Sovereign. Foremost, in this band of patriots, was the Marquess of Argyle, who had placed the crown on the head of Charles. Charles and his partisans were determined to get rid of him, and Argyle had to lay his head on the block. Twelve of the more influential of the Presbyterian ministers drew up a remonstrance, against the tyrannical measures which the government were adopting. Mr. James Guthrie, minister of Stirling, was the leader of this party. His enemies concluded that, with the view of silencing his opposition to them, he must either retract, or accept of a bishopric. He

would do neither; and they then resolved on putting him to death. He was hanged and beheaded at the cross of Edinburgh. His head was placed on the Nether-Bow port, and for twenty-seven years remained there, a melancholy witness against the spirit which, during that long period, prevailed in the high places of our land. Johnston of War-riston, the able law adviser of the Scottish church, met with the same ignominious death, for faithful witness-bearing.

When these clouds were gathering, which ultimately burst over the land, the good men of the times sent an individual to London, to whom they entrusted the defence of the Presbyterian cause, and the liberties which the Covenanters now found to be in danger. The person whom they selected for this mission, and in whom they thought they could repose confidence, was Mr. James Sharp, minister of Crail, in Fife. He *basely betrayed* the cause which he had solemnly engaged to protect and promote. While, in his correspondence with the leading men of the church of Scotland, he kept up a semblance of attachment to their cause, he was secretly lending his aid to the overthrow of Presbyterianism and the covenants, and to the successful introduction of Prelacy. In the plot, he played a little game of his own, and so adroitly, as ultimately to get himself created Archbishop of Saint Andrews, and Primate of Scotland. It was necessary that he should have bishops under him, with whom he might co-operate, in carrying out the measures, to their full extent, on which Prelacy was now resolved. Among the Presbyterian ministers in Scotland, he could, at first, obtain only three who consented to be ordained to be bishops. The *first* was Mr. Andrew Fair-

fowl, minister of Dunse, who became Archbishop of Glasgow, and whose character has been already adverted to, and briefly sketched, in this volume. The *second*—most wonderful to relate—was a minister, whose father's sufferings, under the hands of Prelacy, we cannot avoid noticing. Dr. Alexander Leighton had published a little volume, still known, "Zion's Plea against Prelacy." This volume was so offensive in the estimation of the leaders of the Episcopal party, that, in the year 1629, he was seized, tried before the infamous Star Chamber in London, and, at the instance of Bishop Laud, was condemned to endure the following penalties and tortures. He was fined £10,000.—publicly whipped at a cart's tail—set in the pillory at Westminster—when there, had one ear cut off, one nostril slit up, and, on one cheek, the letters S.S.—to express *Sower of Sedition*—were branded with a red hot iron. A week after this, he was again pilloried in Cheapside, had his other ear cut off, his other nostril slit up, and his other cheek branded with the letters S.S., and then ordered to prison for the remainder of life. He remained in prison for ten years, when the Parliament released him. Singular enough, his son, Mr. Robert Leighton, who had been minister at Newbattle, near Dalkeith, and who, in the year 1661, was principal of the university of Edinburgh, consented to be consecrated Bishop of Dunblane. And *who was the third*, in this small company of bishops, who rallied around the traitorous Sharp? He was Mr. James Hamilton, *minister of the parish of Cambusnethan*, who, having gone up to London, with Fairfowl and Leighton, was ordained by the Bishop of London, and came down to Scotland wearing the title of Bishop of Galloway. When minister in Cambusnethan he

married into the family of Steuart of Allanton. His condition as a bishop contrasted very strongly with the quietude of his pastoral labours in Cambusnethan. He was not long in discovering that, in Galloway, he was not reposing on a bed of roses; and, that his bishop's mitre pressed on his brow, as painfully, as if it had been a chaplet of thorns.

At this point in our narrative it will be proper to bring to recollection, what was fully stated in the previous lecture, that Leighton came to be particularly associated with the parish of Cambusnethan. Fairfowl, who had been made Archbishop of Glasgow, died in the year 1663. Burnet, who succeeded him, was dispossessed of his title and office in the year 1670. In that year Leighton was removed from Dunblane to Glasgow. He must have felt his position as Archbishop, especially in Glasgow, any thing but comfortable, as he retained it only three years, and craved to retire again into the quietude of Dunblane. His residence in Garrion tower, during the period he was Archbishop, has been formerly alluded to. As Cambusnethan was one of his *mensal* kirks, and Garrion tower, as a residence, both in respect of locality and retirement, had peculiar attractions, it was only natural for a man, whose mental temperament was studious and seclusive, to spend his quieter days here. Sir John Harper, who was the proprietor of Cam'nethan estate at the time, was also Sheriff-Depute of the county of Lanark; and from the proximity of Garrion tower to Cam'nethan house, it was no more than might have been expected, that the Bishop and the Sheriff should frequently meet. This is confirmed by the circumstance, that they are frequently found associated, in the records of that period, in

carrying out the government measures within the sphere of their jurisdiction. The Bishop must have felt his ecclesiastical authority to be nearly powerless, unless supported and borne out by the strong arm of the Sheriff. Both of them had to see that the persecuting edicts of the Privy Council were executed. Neither of them was at home in such kind of work. Leighton soon went back to Dunblane, that he might avoid interfering with the devoted Covenanters of Clydesdale; and Harper, suspected of corresponding with them rather than concussing them, was imprisoned in Edinburgh castle, and only liberated on granting a bond for ten thousand pounds sterling, to answer when called upon.

Leighton, the late principal of Edinburgh university, and Hamilton, late minister of Cambusnethan, had been bishops scarcely three months, when an Act was passed having for its object, *the compelling* of the Presbyterian ministers to be *re-ordained* by the bishops, and subject to them; or, if they refused, the effectually *crushing* of them. In the event of any minister *refusing to conform* to Prelacy, he was to be deprived of his stipend for that year—removed from his parish and presbytery—prohibited from ever after exercising any part of his ministerial office—and his parishioners who might be in arrears with him for stipend, were not to pay him, and, whoever attended on his ministrations were to be proceeded against as frequenters of conventicles. What was the result? Nearly four hundred ministers, chiefly in the southern counties of Scotland, refused to conform. In the Presbytery of Lanark, with its thirteen parishes, not one minister conformed. Mr. Hamilton, who had been minister of Cambusnethan, by accepting of a bishopric, had con-

formed; but *he was the solitary conforming minister* in the Presbytery of Hamilton, with its fourteen parishes. Thus, in the whole vale of Clyde, from above Tinto almost down to Glasgow, *only one minister* conformed to Prelacy, and he was Mr. James Hamilton of Cambusnethan. This circumstance, of itself, will go a great way to shew what was the state of feeling among the really pious in Scotland, and especially in Clydesdale, two hundred years ago. It will also prepare us for the deeply interesting story of the sacrifices to which they submitted, rather than renounce their principles, and the privileges to which these principles entitled them. Let us keep in recollection, then, that nearly four hundred ministers were silenced—nearly four hundred parishes were left vacant—and, that into many of these parishes curates were introduced, not only ill qualified for ministerial work, but immoral, erroneous in their principles, and with strong leanings towards popery.

It became exceedingly difficult for the bishops to supply the vacant parishes with curates. The measure to which, under the circumstance, they had recourse, was a crafty and successful one. It was to divide the strength of the non-conforming party, by introducing an element of discord among them. An Act of Indulgence was passed, which tolerated the non-conforming ministers in returning to their former parishes, if still vacant; or, in officiating in vacant parishes over which they might be appointed by the Privy Council. However, they were tolerated on the following terms: that they submitted to the authority of the bishop—that they confined their ministry to their own parishes—that they discountenanced the attendance on their ministry by

persons from neighbouring parishes—and that if they refused to submit to the authority of the bishop, their income should be restricted to the occupancy of the manse and glebe, aye and until entire submission was yielded by them. Only forty-three ministers accepted of the indulgence on these terms. Mr. William Vilant, who had been minister of Ferry-port-on-Craig, in the county of Fife, was one of them. On the 27th July, 1669, the Privy Council sent him to the parish of Cambusnethan, in which he continued to minister for several years.

Mr. Vilant was minister of Cambusnethan during a considerable portion of the persecuting period, and had a large share in the troubles and sufferings peculiar to that period. He had accepted of the indulgence. This indulgence, as might have been expected, did not work well, so far as those who had accepted it were concerned. Their grievances pressed heavily upon them, and retarded their usefulness. They resolved to draw up a statement of these grievances, and lay them before the Privy Council. Mr. Vilant must have been regarded as a person of some business talent, as his party selected him to draw up a statement of their grievances. His personal grievances must be particularly noticed. In January, 1675, he came personally before the Council in Edinburgh, and stated that he had served the parish faithfully from the day of his indulgence in it—that he had a numerous family to support, but that he had not received any part of the stipend for the years 1672, 1673, and 1674, and craved that an order might be issued, empowering him to uplift the same. The Council granted

warrant accordingly, and compelled the heritors and others to pay the arrears.

During Mr. Vilant's ministry in Cambusnethan, the parish acquired some notoriety, among the persecuted districts, by the strong measures adopted by the Privy Council against the leading persons in it, who either countenanced the Covenanters, or did not throw the full weight of their influence into the hands of the government. Darngavel and Darmeid were becoming famous as gathering places, to which the persecuted and oppressed crowded, when one of their ministers was expected there. Black-loch, situated a very little to the north of Cambusnethan, became peculiarly famous for a conventicle held there in June, 1684, and the measures which resulted from it. There are reasons for concluding that the sermon on that occasion was preached by Renwick, the last of the martyrs. This conventicle at Black-loch gave the Council great annoyance. The greater portion of the heritors, and principal parishioners, in Cambusnethan, were brought into trouble in consequence of its having been held in their vicinity, or from their having been directly, or indirectly, concerned in it. William Steuart of Allanton, his brother of Hartwood, Walker of Halketburn, and Mr. Vilant, were particularly pounced upon, and were cited to appear before the Council on the 1st July. Mr. Steuart of Allanton had not been at the conventicle. However, he had seen a large party who had been at it pass his house, on their way to cross the Clyde, and because he did not raise the hue and cry against them, he was fined in three thousand merks. His brother, of Hartwood, on returning from sermon at Cambusnethan kirk, had met the same party,

and because he did not raise the hue and cry against them, he was fined in one thousand merks. This party had come from the south side of the Clyde. They had intended to cross it by the ford near to Carbars, and, consequently, passed downward by way of Cambusnethan manse. Mr. Vilant, the minister, did not raise the hue and cry; and, inasmuch as he had been, in the estimation of the Council, troublesome to them, and an eye-sore to the bishop, he was specially cited to appear before the Council. In his defence, he argued that, as a minister of the gospel of peace, he did not consider it was his duty to take any part in a sanguinary matter. On being closely interrogated, he confessed that he had not confined his ministry to his own parish, and that he had baptized children to parents who belonged to neighbouring parishes, but refused to depone who they were. Still further, he held that he had his instructions, as a minister of the gospel, from Jesus Christ, and so behoved to obey Him, as he was to answer to Him. These were serious admissions on his part, in the eyes of the Council. They were deemed a violation of the terms on which he had been indulged at Cambusnethan. The Council were resolved to get rid of him for the future. They declared his indulgence to be at an end; ordered him to prison, and to find caution to remove out of the kingdom within a month. In the previous lecture we have mentioned that this good man had to submit to voluntary exile, and have narrated his subsequent ecclesiastical history.

These details, which are but preliminary, do, nevertheless, possess a large amount of interest, because of their more immediate connexion with this locality. We now enter,

more directly, on a consideration of the minuter details of the share which Cambusnethan had in the troubles and sufferings of the persecuting period. Many persons in this parish suppose that Arthur Inglis of Netherton was *our solitary martyr*. They require to be set right on this point.

The first rising of the oppressed and persecuted, by taking up arms, was in Galloway. The first mustering place was at Ochiltree, in Ayrshire. The little army passed thence towards Mauchline, Muirkirk, Douglas, and Lanark, gathering numbers and strength in its progress. This was in the year 1666. At that time Sir James Steuart of Coltness had a chaplain and tutor in his family—a licentiate—a young man of decided piety and talent, of the name of M'Kail. He was nephew to one of the Edinburgh ministers. About four years previous to the rising into arms referred to, Mr. M'Kail, in a sermon delivered in his uncle's pulpit, had taken occasion to advert to the miserable condition of a nation, when there was “an Ahab on the throne, a Haman in the state, and a Judas in the church.” When the occasion on which this discourse was spoken, and the auditory before whom it was delivered, are taken into account, it will not be surprising that the statement of the preacher should have been looked upon, as being directly pointed at three individuals then occupying the high places in the country. There was but one opinion that Charles II. was the unprincipled *Ahab*—that the Earl of Lauderdale, alike cruel, unscrupulous, and dissolute, was the *Haman*—and the traitorous James Sharp, who was now Archbishop of Saint Andrews, and Primate of Scotland, was the *Judas*. From that day Mr. M'Kail was a marked man by the heads of the government

in church and state, and they longed for an opportunity when, by some overt act on his part, they might feel justified in seizing him, and proceeding formally to be avenged upon him. Mr. M'Kail was aware of this, and as the vengeance of the oppressors had fallen on Sir James Steuart and his family, he secretly retired to Holland, where he resided for four years, hoping that the storm of persecution which had arisen would abate. But for this prudent step, he might have met his doom much sooner.

On returning to Scotland, he found the state of matters much worse than when he left it. The yearnings of his heart were towards the persecuted; and with youthful ardour he joined them at Lanark, and proceeded with them towards Pentland. On the way thither, the state of his health was such as to oblige him to leave them, and to retire to Liberton, that he might recruit under the parental roof. His enemies tracked him out, and carried him a prisoner to Edinburgh. When brought before the Council, he availed himself of his privilege not to say anything which might be construed into a ground of accusation, either against himself or others. He refused to answer many questions put to him. He was threatened with the torture of *the boot*, that infamous engine of cruelty, in the hope of extorting something from him, which he was supposed to conceal. It was in vain. The torture was actually inflicted, and the young sufferer endured it with the meekness which deep christian principle will always exhibit, when called on to suffer for the truth. His limbs were so much injured, and his health affected, by the tortures of the boot, that the Council could not proceed in his case for fully a fortnight.

They were, however, resolved on his condemnation. They had neither forgotten nor forgiven the allusions to *Ahab*, *Haman*, and *Judas*. He was formally accused of *rebellion*. He nobly defended himself. His death was determined on; and on the 22d December, 1666, he was executed at the cross of Edinburgh. He was one of the youngest of our Scottish martyrs, being only in his twenty-sixth year.

Mr. M'Kail is generally understood to have been the *Ephraim Macbriar* of Sir Walter Scott's *Old Mortality*. Sir Walter has been pleased to speak of him as "the fanatical Ephraim Macbriar." There is no evidence that he deserved such an epithet. The sufferings which he undeservedly endured, under infirm health, were sufficient to have unhinged, or at least discomposed his mind; yet Sir Walter represents him as uttering the following testimony before the Council, in which we fail to discover anything akin to fanaticism:—

" 'Do you know who that man is?' said Lauderdale, in a low, stern voice, almost sinking into a whisper.

" 'He is, I suppose,' replied Macbriar, 'the infamous executioner of your bloodthirsty commands upon the persons of God's people. He and you are equally beneath my regard; and, I bless God, I no more fear what he can inflict than what you can command. Flesh and blood may shrink under the sufferings you can doom me to, and poor frail nature may shed tears, or send forth cries; but I trust my soul is anchored firmly on the Rock of ages.'

" 'Do your duty,' said the Duke to the executioner."

The torture was inflicted, and Macbriar is represented as having fainted under it, so that it was discontinued. The

sentence of death, however, was pronounced upon him, so soon as he had revived. Macbriar then said :—

“ ‘My lords, I thank you for the only favour I looked for, or would accept at your hands, namely, that you have sent the crushed and maimed carcass, which has this day sustained your cruelty, to this hasty end. It were indeed little to me whether I perish on the gallows, or in the prison-house; but if death, following close on what I have this day suffered, had found me in my cell of darkness and bondage, many might have lost the sight how a Christian man can suffer in the good cause. For the rest, I forgive you, my lords, for what you have appointed and I have sustained.—And why should I not?—Ye send me to a happy exchange—to the company of angels and the spirits of the just, for that of frail dust and ashes.—Ye send me from darkness into day—from mortality to immortality—and, in a word, from earth to heaven!—If the thanks, therefore, and pardon of a dying man can do you good, take them at my hand, and may your last moments be as happy as mine.’ ”

We leave it to the verdict of impartiality to say, whether these be the sentiments or utterances of a *fanatic*. The words which Mr. M’Kail did utter on the scaffold, at the cross of Edinburgh, are worth being recorded. Of all utterances on that scaffold, from the lips of martyrs, the dying testimony of young M’Kail, in point of eloquence, has never been equalled. “Farewell father and mother, friends and relatives—farewell the world and all its delights—farewell sun, moon, and stars—welcome God and Father—welcome sweet Jesus Christ, the Mediator of the new covenant—

welcome blessed Spirit of grace, and God of all consolations—welcome glory—welcome eternal life—welcome death!"

Mr. M'Kail was accompanied to the scaffold by David and James Steuart of Coltness, two of his young pupils, who were ardently attached to him. On the scaffold, he gave his Bible to David, who afterwards became Sir David Steuart. This Bible long remained, as an honoured relic, in the Coltness family, but it is uncertain whether it now exists. After the execution of M'Kail, a circumstance transpired which has tended to blacken the character of Sharp, the Archbishop, with the darkest infamy. Ten men who had been at Pentland were hanged on one gibbet, and thirty-five others before their own doors, in different parts of the country. The executions were actually so numerous and merciless, that the King wrote down to the Privy Council to stay the work of death. *Sharp actually kept up the King's letter, till after M'Kail's execution.* He bore the young martyr a grudge, and was determined on its gratification. The late Dr. Cooke, in his History of the time, thinks Sharp was innocent; but the clearest evidence has attested his guilt, and we do not wonder that, under the excitement which such perfidy evoked, men did combine to destroy the Archbishop in the manner in which they did. The connexion which Mr. Hugh M'Kail had with the family of Sir James Steuart of Coltness, has justified us in identifying him with the parish of Cambusnethan, and enrolling him on the list of her sufferers and martyrs.

The battle of Drumclog was one of the most notable events in the troublous times to which we are now alluding.

It was fought on the first Sabbath in June, 1679. The dragoons, who had that morning gone to disperse a meeting of the Covenanters convened for public worship, were headed by Claverhouse. The Covenanters were victorious. Claverhouse with difficulty escaped, having had his horse shot under him. Flushed with victory, the Covenanters proceeded to Hamilton, and rested for the night. At Hamilton, Walter Paterson of Carbarns, a pious youth of eighteen years, joined them. They were here greatly reinforced, and next forenoon proceeded to Glasgow, increasing their numbers by the way. On reaching Glasgow, they divided themselves into two parties—one entering by the Townhead, and the other by the Gallowgate. They were undisciplined, and had not officers of suitable experience in their attack on the city, otherwise it is very probable they would have driven the regular forces out of it, and taken possession of it. At the Gallowgate bridge they were attacked by the soldiery, and in this attack young Paterson and several others fell. The papers of the day assert, that Claverhouse had given orders that they should not be buried, and that the butchers' dogs should be allowed to eat them. The corpses lay on the street from eleven o'clock in the forenoon till after midnight, as the inhumanity of the soldiery prevented every one from removing them. They were, however, removed under cloud of night. The indignity afterwards done to these corpses must be narrated. By pious hands they had been decently dressed, preparatory to burial; but the savage soldiery broke into the apartment in which they had been laid out—tore off the linens—and actually carried off the funeral shrouds. Nobody dared to bury the dead bodies, till at length a few heroic women resolved to make

the attempt. As they were bearing the bodies along the High Street towards the Cathedral burying-ground, the soldiers, with their swords, cut the mortcloths to tatters, and carried off the *spokes* by which the coffins had been upborne, leaving the coffins on the street. These devoted women, however, did not desist in their attempt to bury their dead. They took off their plaids—placed them beneath the coffins, and in this mode conveyed the corpses so much nearer the burial-ground. The soldiers again attacked them—took their plaids from them—and threatened them, if they took any farther step in having the dead bodies interred. They had by this time reached the point where the Rottenrow joins the High Street. The alms-house—remains of which still exist—stood there. They bore the coffins into the alms-house. They lay there, with their contents, for several days, till Mr. John Welsh, and a party of friends from Ayr, carried the coffins to the High Church-yard, and deposited them in a grave near the wall on the north-east corner of the old Cathedral.

The battle of Bothwell Bridge was also fought on a Sabbath-day—exactly three weeks after the battle of Drumclog. There were a goodly number of persons belonging to Cambusnethan at Bothwell, and were, in consequence, brought to trouble, suffering, and loss. One of them was James Gourlay, who tenanted the farm of Overtown. When he perceived that the Covenanters had lost the day, he fled for safety. He was hotly pursued by a few dragoons. In his flight, he found his progress interrupted by the wall which surrounded the policy of the Duke of Hamilton. If, by any possibility, he could get over the wall, he was certain

to escape his pursuers; but the difficulty was how to get over. He observed a crevice between two stones in the wall—too small, however, to admit of introducing the point of his shoe. Necessity has always been the mother of invention. Putting his hand into his pocket, he drew out a clasp knife, which he managed to introduce into the crevice, and, putting his foot on it, reared himself, and with one spring cleared the wall, while the bullets from the muskets of his pursuers whizzed past his ears. He fled towards the Clyde; and observing that a spreading branch of a tree hung close over the surface of the river, he sprang in, and under the screening shelter of this branch he stood, almost to the neck in water, till midnight. All dripping wet, he ventured homeward; but not to enjoy the comforts of his own bed or fireside. He knew of a quiet and secluded spot in Garrion-gill, and chose it for his hiding place. He had, however, to pay the penalty of his long cold bath, and wet clothing. They brought on an asthmatic affection, which clung to him during life. One evening he ventured home, to enjoy domestic comforts, and the nursing of an affectionate wife. Some of the troopers were not far off, and were made aware that Gourlay was under his own roof. They approached the house at midnight. Gourlay, on being aware of his danger, sprang out of bed—quietly drew the bar of the back door—and, committing himself to the protection of God, fled to his hiding-place in the Gill. On a subsequent occasion he was less fortunate; having been taken prisoner, and led off towards Hamilton. At a place near Hamilton, where the Clyde was fordable, there was an ale-house. The troopers having stabled their horses here, and locked Gourlay in the stable, entered the ale-house,

to regale themselves, and crack their jokes over their good fortune in capturing the old whig. Gourlay had now an opportunity of escaping, and he did not lose it. Getting on to the back of one of the horses, he managed to reach the *baulks* of the stable, and as the stable had only a thatch roof, he succeeded in opening a hole in it, and thereby escaped. He dashed through the river, and sought the hiding-place under the tree, which had served him in his hour of need, when flying from Bothwell. He subsequently reached his hiding-place in Garrion-gill; but, for greater safety, was necessitated to leave the country. The days of persecution came to an end. The Revolution introduced happier times, and James Gourlay improved them. He survived the Revolution twenty-five years. In the year 1714, his aged bones were borne to the old church-yard of Cambusnethan, and there his dust rests safely, awaiting the resurrection. The Gourlays of Motherwell are sprung from this honourable stock. Old James Gibb of Cambusnethan is the great-grandson of James Gourlay of Overtown, and to him the author has been indebted for the above facts in the history of his witness-bearing progenitor.

Two hundred years ago, there was a homely farm onstead in the valley, mid-way between Cam'nethan house and Garrionhaugh, called "Cam'nethan Mains." The farm was tenanted by Alexander and James Gray, two brothers, who had a large share of loss and suffering during the troublous times to which our narrative refers. Their house, during the greater portion of the persecuting period, afforded a temporary but welcome shelter to those who were flying from danger. The hungry and weary always found refresh-

ment and repose under its roof. Indeed, it was one of their favourite haunts, where they often communed, took council amid their straits, and joined in their devotional exercises. It was at that time a crime to be a *resetter* of a Covenanter. For several years the brothers Gray were suspected of being guilty of this alleged crime, and occasionally, for weeks together, Alexander had to betake himself to a hiding-place in Garrion-gill. Cold, damp, and privation broke down a vigorous constitution, and brought on disease. He was visibly dying, yet it was still unsafe to remove him from his damp cave in the Gill, to the comforts of his own house and bed, in Cam'nethan Mains. He required an amount of attention which it was impossible to render him, unless he could be brought nearer home. Under cloud of night he was removed to the centre of a corn field, near his own house. Here, for weeks, the dying man lay, exposed to the rains by day, and the dews by night, till at length his friends resolved, at all hazards, to remove him to the shelter and comforts of his own house. They had now risen above the fear of man, because, in a brief space, the emaciated body of Alexander Gray would find a narrow bed "where the wicked cease from troubling, and the weary are at rest." Sir John Harper, Sheriff-depute of Lanarkshire, was at that time proprietor of Cam'nethan. In virtue of his office, he had to execute the persecuting edicts of those in power, and had frequently attempted to make a prisoner of Alexander Gray. His lady was a person of a christian spirit, and her sympathies flowed very freely, but secretly, in favour of the oppressed. Whenever an opportunity afforded, unknown to her husband or domestics, she quietly walked up on an evening to call at Cam'nethan

Mains, to join in the devotions and share in the pious conversation around its hearth. Her visits having become frequent, they were discovered, and became the subject of remark and inquiry on the part of her husband. Her ready explanation was, "that she thought the gudewife at the Mains managed her dairy better than the dairy-maid did at Cam'nethan house, and she found herself profited by *the lessons* which she was there acquiring." James Gray survived his brother, and was on his way to Bothwell Bridge, on the morning of the memorable conflict, when the tidings reached him that his friends had been vanquished. He held his principles steadfastly, and consistently, till better days came round; and, "having served his generation," his body was laid beside the bones of Alexander, in the old church-yard of Cambusnethan. The hospitalities, to which the wanderer was always welcome, under the roof of Cam'nethan Mains, have been referred to. In connexion with them, it may be mentioned, that the *bread-roller*, which must have been in frequent requisition on the kitchen table of Cam'nethan Mains, rolling out the cakes and scones, in haste, for the hungry visitors, is still preserved by a female, at Douglas, of the name of Gray, who esteems it as a relic from the household of her honoured progenitor at Cam'nethan Mains.

At the period of our narrative, the farm of **Kirkhill** was tenanted by Robert Paterson, who was probably nearly related to Paterson of Carbarns. Robert took up arms with the party who joined Richard Cameron, and was one of the many who fell at the battle of Ayrsmoss, in the year 1680. His son, William, partook of his father's spirit and views.

His landlord, who resided at Muirhouse, actually ejected him from his farm, for no other reason than refusing to conform to Prelacy; and seizing him, forced him to become a soldier, and had him afterwards removed out of the country. When abroad, William managed to effect his escape, and to return home; but in the year 1685, on a Sabbath-day, at a fellowship meeting at Garrionhaugh, he was unexpectedly seized by a party of soldiers. The devout company, disturbed on this occasion, consisted of fourteen persons. Ten of them managed to escape, and conceal themselves in Garrion-gill; but William Paterson and three others were taken. These three took the abjuration oath, and were spared. William Paterson refused to take it, and was that afternoon carried to Strathaven castle, where he was, on the same day, shot by the hands of Captain Bell. The following inscription is on the stone at his grave, in Strathaven burial-ground:—

“Here lies the corpses of William Paterson and John Barrie, who were shot to death for their adhering to the Word of God, and covenanted work of reformation, anno. 1685.

“Here lie two martyrs severally who fell
By Captain Inglis, and by bloody Bell.
Posterity shall know they’re shot to death,
As sacrifices unto Popish wrath.”

The original stone, with its inscription, having become very decayed, the inhabitants of Strathaven, in the year 1832, erected the present stone, which contains a copy of the original inscription. John Barrie, who was buried in the grave with William Paterson, belonged to Avondale. He had a pass in his hand, and shewed it to Inglis; but

although he did so, and no accusation could be preferred against him, such was the blood-thirsty disposition of Inglis, that he maintained that John Barrie was one who deserved to die, and instantly shot him. This act of cruelty on the part of Inglis will be the less wondered at, when we mention that, a short time before this, he cut off the head of James White, at Newmilns, and afterwards kicked it about, as if it had been a football.

The farm-house at Kirkhill, like that at Cam'nethan Mains, was the occasional residence, and refuge, of the persecuted. There is a tradition—which the author had from the venerable lady who at present occupies Kirkhill, which she, in her youth, often heard from a very aged person, who resided at the old church-yard—to the following effect. One evening a party of troopers, who had been in quest of two men who were reported to haunt at Kirkhill, unexpectedly surrounded the house. The men, unfortunately, were there. The family had just finished their homely supper *on sowens*, when thus surprised. Only a few minutes were allowed to the two men, whose doom had just been pronounced, to prepare for death. That humble hearth became the scene of one of the most revolting deeds in the annals of the persecuting period. The soldiers ripped them up with their swords; and those who were witnesses of this inhuman deed were in the habit of observing, that their feelings were overpowered by the circumstance of the food, which the unhappy men had just eaten, being poured out on the hearth-stone.

The persons who suffered, in the parish of Cambusnethan,

in one form or other, were really so numerous, that, were their cases fully detailed, this volume would greatly exceed the limits which the writer of it has prescribed to himself. It will, on this account, be necessary to study a measure of conciseness.

In the list of sufferers the name of John Bryce, meal-maker in Cambusnethan, occurs. He had been at Pentland—he refused to take the bond never again to take up arms against the King—and, for his refusal, was banished to Virginia, and not to return on pain of death.

Alexander Smith, who was alleged to have been at Bothwell, was carried prisoner to Edinburgh. He escaped from prison, disguised in women's clothes. He was again apprehended, but rescued at Inchbelly-bridge, near Glasgow. He was a third time captured, and sent to Dunnottar castle, from which stronghold, however, he managed to escape; but on being a fourth time apprehended, he was strictly guarded, and continued a prisoner till the Revolution.

James Pettigrew had been at Bothwell Bridge. As a penalty, he had to endure having a party of soldiers quartered upon him, and only got rid of them, after a time, by giving them three hundred merks. In the year 1681, he was apprehended and carried to Edinburgh, where he was kept a prisoner for three months, and was then liberated, on condition of paying five hundred merks to Gavin Muirhead of Lauchop. Two years afterwards he was oppressed by the laird of Meldrum, who forced him to buy back his own horses, at an expense of two hundred merks.

Robert Russel was one day met by a party of soldiers. They had no accusation to bring against him, but because he refused to answer the questions put to him, and declined to own the King's authority, he was carried to Edinburgh, and there lay in irons for two years.

James Forrest in Oldyards and his son, with his nephew, Robert Gourlay, were apprehended. The only crime of which they could be accused was, their having given food and shelter to the persecuted. In the eyes of their persecutors, this of itself was so heinous a crime, as to be deemed a sufficient warrant for spoiling them of their goods, and, after a period of imprisonment, banishing them to West Flanders. They effected their escape, and returned home towards the close of the year 1683. James and his son were again apprehended, and banished to Jamaica; and Margaret, daughter of James, was, after a long imprisonment, banished to Jersey.

Gavin Muirhead, for alleged rebellion and reset of rebels, was banished to the plantations in the West Indies.

Gavin Lawrie in Redmyre was imprisoned, because he had furnished refreshments in his house, to persons returning from the conventicle at Black-loch.

John Miller in Watersaugh—who built Cambusnethan church, in the year 1650—was accused of having had correspondence with rebels. This was the whole of his offence; yet, after an imprisonment of nine months, he was liberated only on granting bond and caution for the exorbitant sum

of five thousand pounds sterling, to appear within sixty days after citation, to answer any charge then to be preferred against him.

David Russel, Archibald Prentice, John Cleland, and John Smith, residing in Stane, were imprisoned for three months, and each fined to the amount of one hundred pounds, because they had not raised the hue and cry against a party who had been at the conventicle at Black-loch, and who, on returning homeward, had passed their houses. David Russel was the father of George Russel, who, on the 18th July, 1699, was ordained an elder in Cambusnethan. George Russel, the son, as we have seen in our narrative of the origin of the Associate congregation at Daviesdykes, was one of the seven elders who protested against the admission of Mr. Craig. There can be no doubt that Archibald Prentice, the second name on the list of sufferers at Stane, was the father of James Prentice, another of the seven elders, and one of the founders of the Associate congregation.

Robert Steel, portioner in Stane, was, in his absence, indicted for having been at Bothwell. He was adjudged to have been guilty of treason, was forfeited, and doomed to be executed whenever found.

William Dalziel, in West Redmyre, on refusing to take "the test," was imprisoned at Glasgow; and, owing to the hardships which he there endured, in the course of nine months imprisonment, died. No entreaty could prevail to allow the dying man to be removed from prison; and, even after his death, it was with very great difficulty that relatives

were permitted to remove his body, that it might be interred in the graves of his forefathers, in the old church-yard.

George Russel, in West Redmyre had been informed against, for having received baptism for a child at a conventicle. No evidence was adduced beyond report, yet on the bare report he was imprisoned at Lanark, and afterwards in Edinburgh. With the view of getting rid of him, he was gifted to be a recruit, and sent abroad into the army, where he died.

John Marshall, tenant on the Coltness estate, refused "the test," and, in consequence, had two cows taken from him, together with his whole crop.

John Torrance, for a similar reason, had a cow, six sheep, his whole crop, and every thing portable in his house, taken from him.

In the list of those against whom a decree of fugitation was executed, the following names occur:—Robert Steel, in Stane; John Steuart, in Goukthraple; Andrew Cleland, in Fimmington; James Brownlie, servant to the gudewife of Garrionhaugh; James Alexander, gardener at Coltness; James Baird, in Kirkhill; William Brown, in Towartbush; William Paterson, in Murrays; and William Purdie, John Forrest, Gavin Brown, Walter Pitcairn, James Watt, Gavin Paterson, all in Overtown.

Thomas Paton, a worthy man, resided at the old kirk of Cambusnethan. He was implicated in the rising which led

to the battle of Bothwell Bridge; and on this account was, with many others, "forfeited in life, lands, and goods,"—so runs the wording of the proclamation against him. He fled. He was tried in absence—condemned—and ordered to be executed as a traitor whenever found. This was in the year 1681. The year 1688 brought the Stuart dynasty to a termination, and introduced the Revolution. The sentence of forfeiture of life, lands, and liberty, which had passed on so many godly persons in Clydesdale and elsewhere, and driven them into exile, was then rescinded. Those who survived the Revolution were permitted to return home, and enjoy their own again. On carefully looking over a very long list of hundreds of names of the forfeited and exiled, who availed themselves of the happy restoration to their homes and families, the following are met with:—Robert Steel, portioner in Stane; Thomas Steuart of Coltness; David Steuart of Coltness; and Thomas Paton, at the old kirk of Cambusnethan.

The troubles and sufferings to which the Steuarts of Coltness—as a family—were subjected, during the persecuting period, if fully detailed, would of themselves form a deeply interesting episode. As a family, they have been proverbial for high-toned piety and patriotism. James Steuart, the founder of the Coltness branch of the Steuart family, was a man of high character and extensive influence. In addition to what we have already said of him, when sketching the history of the Coltness Steuarts, we mention that he was provost of Edinburgh from the year 1648 till 1660. He was a staunch adherent to the royalist cause, and as staunch an adherent to the principles of the cove-

nants. He took a very active part in the restoration of Charles II. : and, as an illustration of *the extravagance* to which even good men then went, in the exuberance of their loyalty to the Stuarts, it may be mentioned, that, under the sanction of Sir James Steuart, then provost of Edinburgh, after sermon, on a day of thanksgiving—19th June, 1660—"many came to the cross, where a table was covered with sweetmeats—the table ran with wine—three hundred dozen of wine glasses were broken—there were fire-works on the castle-hill in the evening, with the effigies of Cromwell and the devil pursuing him, till at length by gunpowder Cromwell was blown into the air." In less than a month after this, an order came from London to seize and imprison certain parties, the head and front of whose offending was, *they were Covenanters*. The first person on the list was Sir James Steuart, provost of Edinburgh. He was seized and imprisoned accordingly, and for years continued either in prison or under bond. He had been present at the sermon preached by his chaplain, Mr. Hugh M'Kail, to which reference has already been made, and because certain statements were reported to have been made by the preacher, offensive to the heads of the government, Sir James and his son, Walter, were brought into great trouble. Walter was seized and imprisoned. Sir James soon after suffered in the same mode; and after long imprisonment in Edinburgh, was, in the year 1676, removed to the tolbooth of Dundee, and after an imprisonment there of two years, obtained liberation. In the year 1679, he was again committed a prisoner to Edinburgh castle. He had to pay two fines—the one amounting to £500, and the other to £1,000. In consideration of his age and infirmity, he was liberated, and

allowed to return to Coltness, under bond of ten thousand merks to appear when called. He died two years afterwards.

Walter Steuart, the second son of Sir James, was accused of emitting speeches, tending towards sedition, in a smithy, while public matters were being discussed. From the minutes of Privy Council, under date 11th November, 1662, he appears to have denied having uttered the speeches alleged to have been spoken by him. Witnesses having been examined, the Council found that some things had been uttered tending to sedition, and ordered him to be imprisoned till further orders regarding him were given. Under his imprisonment his health gave way, and death removed him from this stage of suffering, even before young M'Kail, his tutor,—on whose account Steuart was brought into trouble,—had been called upon to seal his testimony with his blood. The body of young Steuart sleeps with kindred dust, within the precincts of our old church-yard, and he must, for the reasons now recorded, be enrolled among the martyrs whose graves are within the same sequestered spot.

The provost of Edinburgh had several sons. We have already heard of Walter, and shall yet hear of Thomas and David. One of his sons—James by name—was educated for the bar, and became an eminent lawyer and pleader. At that time a notable paper appeared, entitled “Scotland’s Grievances;” and there being good reasons for concluding that it was the production of James Steuart’s pen, an order came down from London to seize and confine him, not

allowing him to hold converse with his friends, by word or writing, and that all his papers and cabinets should be seized and sealed. He got notice of all this, and for several years managed to conceal himself. When the Earl of Argyll was brought into trouble, no one was deemed so well qualified to prepare his defences as young Steuart. The pleadings were detected to be in Steuart's hand-writing. This was deemed an offence so grave that he was put to the horn, and all his effects were forfeited. He fled to Holland, and continued there till the toleration, when he returned home. After the Revolution he was promoted to the office of Lord Advocate for Scotland—an office which he filled with great ability during the reign of William III. It is not generally known, but deserves to be mentioned, that the volume entitled “*Naphtali ; or, The Hind Let Loose,*” was the joint production of the Lord Advocate and the Rev. Mr. Stirling of Paisley. Mr. Steuart died in the year 1713.

Thomas—the first baronet in the Coltness family—was brought to great trouble, suffering, and loss, in consequence of being accused of having aided and abetted the rebels on the occasion of Bothwell Bridge. He is described as having been “a man of eminently holy life, shining conversation, and many other excellent endowments.” In the criminal charges preferred against him, there was no legal proof of his having directly supplied food for the persecuted party, on occasion of the battle at Bothwell ; but that food had been obtained at Coltness house, was sufficiently clear. The probability is, that Thomas made up his mind to be entirely passive in the matter. The friends of the Covenanters, anticipating a battle at Bothwell, made preparations

for it ; and, aware that something in addition to powder and ball was requisite, concluded that they were likely to find it in the larder of Coltness house. They were well aware that its whole contents were at their command, and that the safest policy on their part was not to implicate Mr. Steuart, but carry off whatever was suitable in the exigency. When the case of Mr. Steuart came to trial, three things were charged against him—first, that he had furnished meat and drink to the rebels at Bothwell ; second, that he had resetted men going to and fro, on occasion of the battle ; and third, that he had taken guilt to himself, and fled from justice. When the proof was led, one James Cooper deponed, that he saw Coltness standing at his own gate, and send off a sledge with bread, meat, two cold turkeys, and drink ; and that he took back into his service his butler and gardener, though they had been at Bothwell. Another person deponed, that he saw the servants carry the food to Hamilton moor. James Black deponed, that he sold six gallons of ale, carried it to Hamilton moor, and got payment from Coltness' servants. It was farther adduced in evidence against Thomas Steuart, that he refused or declined to put his tenants out of their farms or houses, though they had been at field preachings, and had also refused to take any part in apprehending them. On these charges he was condemned ; and by an Act of Parliament passed in 1685, his lands were declared forfeited, and for ever annexed to the crown, not to be dissolved from it but by Parliament. Mr. Steuart fled to Holland, and remained there till the Revolution. During the year 1686, the crown gave the baronies of Coltness, Goodtrees, and North Berwick, to the Earl of Arran, in acknowledgement of his services against

the Earl of Argyll. After the Revolution Mr. Steuart had his estates restored to him; and, as a compensation for the losses which he had sustained during the period of his forfeiture, he had £200. annually allowed him, out of the revenues of the Archbishopric of Glasgow.

One of the family reminiscences of the Steuarts, during the persecuting period, the author obtained from a gentleman who had for many years been on terms of intimacy with the late Sir James Steuart. Claverhouse and a body of his dragoons were, at least, one night at Coltness house. Their company—as may well be conceived—was anything but welcome or agreeable. Several of the servants, and the greater number of the tenantry on the Coltness estate, had identified themselves with the party who had been driven to take up arms in self defence. On the occasion of this visit by Claverhouse, they deemed it prudent to conceal themselves. The coal pits, entering from the Temple-gill, were their hiding-places. They knew that Sir James would not betray them, but, on the other hand, do all in his power to conceal and protect them. Indeed, so great was his anxiety for their safety and comfort in their hiding-places, that it almost divulged to Claverhouse the secret which it was necessary to hide from him. The company at Coltness had just sat down to supper when Sir James said to the servants who were in waiting, “Noo, lads, see an’ dinna forget to gi’e the *nawt* their supper the nicht.” The servants gave their master such a nod, and expressive look, as to satisfy him that they understood the *secret* meaning of his instructions. As they were removing the cloth he said “Noo, see and dinna forget the *nawt*.” As the evening advanced, he

took occasion to ask them "Are ye sure the *nowt* have gotten their supper?" Claverhouse did not assert that his host was offering him an insult, but took occasion to remark, that "it certainly was what he had not expected, that Sir James should seem to be more concerned for the comfort of his '*nowt*,' than the entertainment of his Majesty's servants."

David Steuart of Coltness—to whom M'Kail gave his Bible when on the scaffold—had his own share of the annoyances and sufferings of these times. In the year 1685, he was indicted for treason. On his trial, the only things which he admitted, to which his prosecutors could attach guilt, were, "that he had gone over to Holland—conversed there with the late Earl of Argyll—that he had returned with him to the Highlands—continued with the rebels till taken—and that he had a sword." On these grounds the Lords of Justiciary sentenced him to be executed, at the cross of Edinburgh, on the Wednesday thereafter, 22d July, 1685. On the Monday—the 20th of the month—the Lords of Council ordered a reprieve till the 3d of September. On the 25th August, the King continued the reprieve till he should signify his pleasure to the contrary, but that David Steuart should be kept a close prisoner. Matters were now hastening to a crisis in Scotland. The Stuart dynasty had nearly run its course. Its cup of iniquity had filled very rapidly. There are limits to endurance, and these limits had now been nearly reached. The days of persecution and blood came to an end. The imprisoned and exiled members of the Coltness family were set free, or were allowed to return home. The Revolution removed the last of the

Stuarts from the throne, and introduced happier times. The survivors of this troublous period returned to enjoy their own again in peace.

The share which the Coltness family had in the troubles and sufferings of the twenty-seven years of persecution, has justified us in giving to their case the prominency, and minuteness of detail, which we have done. As a family, they now exist only on the page of history; but, as it is the business of history to deal faithfully with the past, and especially to chronicle the deeds of the patriotic and the virtuous, we cordially add *our* stone to the cairn which covers the sepulchres of a house which struggled so long, so consistently, and so successfully, for the liberties which *we* continue to enjoy.

The name of Arthur Inglis has been mentioned oftener than any other in our parish, in connexion with the times of suffering and martyrdom. This is accounted for by the circumstance, that his grave is the only one in our old church-yard which has been honoured with a memorial stone. We question whether several others buried there have not been equally deserving of this honour, and a few, more so. They testified for the principles of a covenanted reformation, and maintained this testimony, with honour, in a day of trial; whereas there is no direct evidence that Arthur Inglis had given any such open testimony, or that he had identified himself with the oppressed and persecuted party in the land. The only particulars which have been gathered concerning him are, that he was the tenant on the farm of Netherton. On the 23d June, 1679, the morning after the

battle of Bothwell Bridge, he was herding his cows at Stockleton-dyke. He was a devout man, and had his Bible in his hand while watching his cows. At that period a road ran along the vale, near the old church, onward past Cam'nethan house, and towards the Law of Carluke. Two or three dragoons were that morning passing along this road, and observing a man perusing a book, inferred he was a whig. One of them discharged his carabine at him, but missed him. Arthur Inglis had not been aware of their approach, and, startled by the discharge of the gun, his Bible was thrown up into the air. He looked round to ascertain from what quarter the shot had come, when the dragoon who had fired, irritated that his shot had not taken effect, galloped up, and with one stroke of his sword on the head of the good man, laid him dead on the spot. Whether any stone was put up at his grave when he was buried, is uncertain. The old stone, with its quaint inscription, was put up in the year 1733. The inscription is as follows:—

“ Here Lyes

Arthur Inglis in Nethertown
Who Was shot at Stockelton
Dyke by bloody Graham of
Claversehouse, July, 1679.
for his adherence to the word
Of God, and Scotland's Cov
enanted work of Reformation.

Rev : xii. 11. .

Erected in the year 1733.”

This stone, then, was erected 126 years ago. In the

above inscription, however, the date of Arthur Inglis' death is not sufficiently accurate. It ought to have been *June*, not *July*. On the back of the stone are the following lines:—

“Memento Mori.

When I did live such was the day
 Forsaking sin made men a prey
 Unto the rage and tyranny
 Of that throne of iniquity
 Who robbed Christ, and killed his saints
 And brake and burnt his covenants.
 I at that time this honour got
 To die for Christ upon the spot.”

On passing down the road leading to West Carbarns, and immediately below Ranald's orchard, five venerable oak trees, toward the left, will arrest attention. They remain to mark the line of Stockelton-dyke. The late Mr. Paterson of Watersaugh, factor on the Wishaw estate, mentioned to the author that the late Lord Belhaven one day expressed a wish that the trees should be cut down. Mr. Paterson took occasion to say, “My Lord, if I had a voice in the matter, I would decidedly say *let these trees grow*.” “Why?” “Because, my Lord, there is a martyr's blood under one of them. It was beneath the shade of one of those trees Arthur Inglis was sitting when he was murdered.” “Then, Mr. Paterson, *they shall remain untouched*.” They still remain untouched, and we trust shall remain untouched; and, if instructions should at any distant day again go out to cut them down, some friendly voice, certainly, will again interpose, and say—

“Woodman, spare *that tree*.”

A few years ago one of those trees was struck by lightning, and very much injured. In adverting to this circumstance, it is but due to mention that Lord Belhaven, on ascertaining it, gave orders that the tree be bound with iron, if possible thereby to prevent its more rapid decay. Let those trees grow; and when they fall, let it only be by the hand of age. Even then, perhaps, there will be some in Cambusnethan parish cherishing so much respect for them, and the spot where they grew, and for the cause for which Arthur Inglis suffered, as to be constrained to plant young saplings in their stead. *They are memorial trees*; and as, in the year 1836, a new monument was reared at the grave of Arthur Inglis, so, when it also has decayed, a few, surely, will not grudge the cost of rearing a fresh memorial of the spot where the dust of one of the sufferers, in persecuting times, sleeps safely till the resurrection.

Having given these brief notices of individuals connected with the parish of Cambusnethan who suffered in persecuting times, several of them unto death, and whose dust mingles with "kindred dust" in our old church-yard, it is hoped that this secluded enclosure will, in public estimation, be invested with a higher and more sacred interest than it has hitherto been. It is the burial-place of the forefathers of many who have listened to these "Historical Sketches." It is a spot over which the foot should pass reverently, because many of its "narrow houses" are occupied by the bones of our best patriots—men who, on the morning of the resurrection, shall have this testified to them, that "they were faithful unto the death." This allusion to our old church-yard cannot be dismissed without the quotation of a

few stanzas from Gray's "Elegy," selected for their appropriateness :—

" Beneath these rugged elms, that yew-tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor.

Perhaps, in this neglected spot is laid
Some heart once pregnant with celestial fire ;
Hands, that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre.

Some village Hampden, that, with dauntless breast,
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest;
Some Cromwell, guiltless of his country's blood.

Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray:
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.

Yet even these bones, from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapless sculpture deck'd,
Implores the passing tribute of a sigh."

The name of Donald Cargill occupies a very conspicuous place on the roll of our Scottish martyrology. He was at one time minister of the Barony parish of Glasgow. He took a very early and decided stand against the Prelatic party in Scotland, and, for having done so, was banished

beyond the Tay. He became a leader among what may be regarded as having been the extreme party of the Covenanters. He was strongly opposed to the "Indulgence," and to those who countenanced the indulged ministers. He had a principal hand in drawing up the "Sanquhar Declaration." His most notable act was his preaching at Torwood, near Stirling, when, after sermon, he solemnly pronounced the higher sentence of excommunication against Charles II., the Duke of York, the Dukes of Monmouth, Lauderdale, Rothes, and others. Five thousand merks were offered as a reward for his apprehension. His last sermon was preached at Dunsyre-common, in June, 1681. He lodged that night at Covington mill, and during the night was apprehended and brought to Lanark Jail. Next day he was brought through Cambusnethan to Glasgow. From Glasgow he was carried to Edinburgh, and after trial before the Council he was condemned, and on the 27th July, 1681, he was hanged, beheaded, and his head placed upon the Nether-Bow.

Our reason for introducing Donald Cargill is, that he had rather an interesting connection with the parish of Cambusnethan, frequently visited it, preached in it, and found refuge in it. Darngavel, and Benty-rig near Stanebent, are two of the places in Cambusnethan which Mr. Cargill frequently visited, and at which he preached. It was during his last visit to Darngavel that he had an interview with the leaders of a sect which had been originated at Borrowstounness, who, after the name of their principal leader, were called "Gibbites." They were then on their way westward, but got no farther than Strathaven. Under the guise of

great devotion and earnestness, there was a large measure of fanaticism and blasphemy. The leniency which the government shewed them, led many to suspect that the Jesuits of the day secretly encouraged them. One of Mr. Cargill's last services was at Benty-rig, as he does not appear, between the time of his last visit to it and his apprehension, to have preached anywhere except at Auchingilloch—a lonely ravine among the uplands of Lanarkshire, several miles from any human dwelling, and near the sources of the Logan and the Kype, two of the tributaries of the Clyde. Reference has already been repeatedly made to John Miller, in Watersaugh, who built Cambusnethan kirk in the year 1650, and who suffered a long imprisonment for alleged correspondence with rebels. Mrs. Miller, the worthy spouse of the occupant of Watersaugh, was the sister of Donald Cargill, and Watersaugh thus became one of the haunts and hiding-places of Cargill. The late Mr. James Paterson, who long tenanted Watersaugh, and died there, was thoroughly conversant with the antiquities of the parish, and to him the author was much indebted for the information which he obtained regarding Mr. Cargill, and other incidents recorded in this volume. On one occasion, when Mr. Cargill was under hiding in Watersaugh, his enemies got notice of it, and were in the court, before the door, before any of the inmates were aware of the danger in which the servant of God was thus placed. From the under-flat of this old mansion there is a door-way leading to the river, which flows past it at the distance of only a few yards. From this door-way Cargill managed to escape; and, dashing through the river, found refuge in the adjoining woods, till his pursuers, finding they had lost their prey, had with-

drawn. The old house of Watersaugh has many interesting historical and local associations, but, on passing it, the association ever uppermost in the writer's mind is, that under its hospitable roof Cargill often found shelter and repose, and that from the low door-way, facing the river, he escaped on the occasion referred to.

Reference has already been made to Darmeid, one of the solitudes on the eastern moors of Cambusnethan, in which the persecuted often met for worship, and in which many of the measures which were adopted by them were planned. One of these measures is known in the history of the period as the "Sanquhar Declaration," from its having been first published at the cross of Sanquhar, in Dumfriesshire. Those who framed this "Declaration" had made up their minds to "disown Charles Stuart, who had been reigning—or rather tyrannizing—on the throne of Britain these years byegone, as having any right, title to, or interest in the said crown of Scotland for government, as forfeited several years since, by his perjury, and breach of covenant both to God and his kirk, and usurpation of his crown and royal prerogatives therein—and also disown, and by this resent, the reception of the Duke of York, that professed papist—and protest against his succeeding to the crown." There are good reasons for concluding that this "Declaration" was, after a season of fasting and prayer, prepared at Darmeid, in the summer of 1680, by Cargill and Cameron, and those who homologated their views in renouncing allegiance to the House of Stuart.

There is another name which must be mentioned in

connexion with Darmeid and the parish of Cambusnethan, that of James Renwick, the last of the Scottish martyrs. When prosecuting his studies for the ministry at the university of Edinburgh, and before completing his nineteenth year, he came to decided views on the great religious questions of the day. He joined the party who condemned the "Indulgence." He was present at the execution of Mr. Donald Cargill, and from that day determined to cast in his lot with the party with whom Cargill had associated. The "Declaration" published by the Covenanters at the cross of Lanark, in January, 1682, was read by Mr. Renwick. After this his friends, who were greatly edified by his piety and gifts, sent him to complete his studies at Groningen, where, in April, 1683, he was, by imposition of hands, ordained to the office of the ministry. In September, 1683, he returned to Scotland, and was at once chosen by the "Society people" to be their minister. *His first sermon to them was delivered in Darmeid.* In the Diary of Serjeant Nisbet there is the following record of the discourse delivered on this occasion:—"I went sixteen miles to hear Mr. James Renwick, a faithful servant of Jesus Christ, who was a young man endued with great piety, prudence, and moderation. The meeting was held in a large desolate muir. He appeared to be accompanied with much of his Master's presence. He preached from Mark xii. 34. In the forenoon he gave us several marks of the hypocrite, with pertinent applications. In the afternoon he gave us several marks of the saved believer, and made a large, full, and free offer of Christ to all sorts of perishing sinners. His method was clear, plain, and well digested, suiting the substance and simplicity of the gospel. This was a great

day of the Son of Man, to many poor exercised souls, who this day got a Pisgah view of the Prince of Life."

After the death of Cameron and Cargill, Mr. Renwick was the only minister who ventured to preach in the fields. He must have had a partiality for Darmeid, as in the minutes of the Privy Council, under date 25th May, 1685, Darmeid is particularly mentioned as the resort "of persons to hear that supposed preacher,—a disturber of the peace and of all honest men,—Mr. James Renwick." His lot fell in peculiarly trying times. His constitution was not of the most vigorous class, and was enfeebled by excessive travelling on foot, to minister to the persecuted and scattered flock, night wanderings, unseasonable sleep, and frequent preaching. The sands of his glass soon ran out. He was apprehended, and executed at Edinburgh in February, 1688. His execution probably fixed the deepest stamp of infamy on the government, as it seems to have been the means of arresting the current of blood, which, for twenty-eight years, had flowed on the streets, and upland moors of Scotland.

As Darmeid was associated with the ministry of the youthful Renwick, the last of the martyrs, Grahame, in his poem on the "Sabbath," has the following touching allusion to it:—

"In solitudes like these
Thy persecuted children, Scotia, foiled
A tyrant, and a bigot's bloody laws.
There leaning on his spear ———
The lyart vet'ran heard the word of God
By Cameron thundered, or by Renwick poured
In gentle stream.

“O’er their souls

His accents soothing came—as to her young
The heath-fowl’s plumes, when at the close of eve
She gathers in, mournful, her brood dispersed
By murderous sport, and o’er the remnant spreads
Fondly her wings; close nestling ’neath her breast
They, cherished, cower amid the purple blooms.”

We must now conclude, and do so expressing a strong conviction that the history of the covenanting period has yet to be written, and that a faithful portrait of the Covenanters has yet to be drawn. It is greatly to be regretted that the principal writers of last century—historians and poets—had either little sympathy for them, or a positive dislike. The accumulated genius which was concentrated in David Hume, Adam Smith, Hugh Blair, Lord Kaimes, Principal Robertson, Dugald Stewart, Allan Ramsay, Robert Ferguson, and Robert Burns, can scarcely be expected to develope itself again, during any one half-century of Scottish history; and yet, none of these gifted writers expressed a syllable of sympathy for the Covenanters or their struggles. There is one writer on our list, a native of one of the principal of the covenanting districts, and whose life was spent among them, who possessed the talent requisite for the task, and might have so employed it, but for the unhappy direction given to his religious feelings, by the discipline which the church exercised towards him, because of his earlier immoralities—Robert Burns. The heart that could pour out its patriotism on the field of Bannockburn, in the inspiring lines beginning thus—

“Scots wha ha’e wi’ Wallace bled,”

was certainly competent to have chaunted the sufferings,

and struggles for liberty, of the men whose blood, we think, has served to give a deeper tinge to the heather blossoms of his own Ayrshire moors. And had Burns sung "but one pæan over Drumclog, or a lament for Bothwell, or an elegy over Cameron's grave," his genius and memory would have been honoured by posterity more highly than they have been. It is generally understood that when Sir Walter Scott entertained serious thoughts of becoming a novelist, the story of the Covenanters was intended to have been his earliest theme. It has been fortunate for his literary fame that that intention was not executed. "Old Mortality" has evoked more criticism and censure than any other of the "Waverley Novels." Thousands know nothing of the Covenanters but from this novel; and, biased by the graphic sketches of Sir Walter, look upon them as having been a body of raving enthusiasts, whom the government sought to suppress, by unnecessary and excessive cruelty. "Old Mortality" is not a history of the covenanting period, but is in many respects a *caricature* of it. A caricature has, doubtless, many salient points about it, but its primary tendency is to furnish amusement. Roars of laughter are still occasioned by the drollery—the mingled simplicity and slyness—of "Cuddy Headrig" and his "mither;" while disgust is excited by the words put into the mouths of those reputed to be the preachers among the Covenanters. But "Old Mortality" is not the work that must be carefully perused, if a full and fair estimate is to be formed of the earnestness, patriotism, piety, and literature of the Covenanters. That they had their failings, that they held principles and carried them out in a manner which we cannot approve, we frankly avow; but we are not blind to

the excellencies of their character, nor insensible to the obligations under which they have laid us, by their struggle for those liberties which were denied them, and which have long been secured for our country. When men are battling for great principles; when the conflict is a protracted one, and when the principal actors in it are driven from their homes into hiding-places or exile, and many of them are being hunted to death,—they have little leisure for calm and cool reflection; and, under the excitement of their circumstances, will say and do many things which they themselves, as well as posterity, may regret. And while it would be uncharitable not to make this allowance, it would be uncandid, not to place in the broad day-light of historic truth, the treachery and tyranny of the men in power, towards the very individuals but for whom they never would have been honoured to hold the reins of civil rule; and equally uncandid not to affirm, that, in the righteous providence of God, these types of treachery and tyranny were, by the voice of an indignant nation, driven from their places, that they might be filled by men who appreciated the principles of constitutional liberty.

History is far better written a hundred years after the incidents of a particular period have taken place, than it could have been at the moment of their occurrence. At the period when they are taking place, men's minds are excited, and apt to misrepresent the real facts of the time. The writing of history requires a calm, reflective spirit. Again, a considerable period must necessarily elapse before all the materials can be collected, out of which to form a well-digested history, and give to the principles of a bygone age

their true features. Some men have been better known a century after they were buried, and their characters been more fairly dealt with, than when they were acting their part in the great drama of life. "By their fruits ye shall know them." James I. and his sons, who terminated the Stuart dynasty, have had their eulogists; but the atmosphere of their court was not the most salubrious, and has been all the better for the ventilation which has been given it. Dr. Rainolds and his three brethren—Puritans as they were—standing at the bottom of the Council table of Hampton Court, are an infinitely finer group than James and his bishops seated at the top of it. The meekness of young M'Kail, when under the torture of the boot in Edinburgh, will be looked at and admired, in preference to the cruelty of Lauderdale, which could sit unmoved in the presence of these sufferings. Harvey's picture of "The Covenanter's Baptism" in the mountain dell, awakens in a truly devout mind, far higher and holier feelings than when gazing on a picture of cathedral worship; and as Cromwell, Hampden, and Pym, are now adjudged to have been the pioneers of the Revolution, we must apply to the men of the covenanting times the lines of Cowper—

"They of old, whose tempered blades
Dispersed the shackles of usurped control,
And hewed them link from link—then Britain's sons
Were sons indeed."

The late Dr. M'Crie, who came forward to vindicate the Covenanters from the attack which Sir Walter Scott had made on them, has thus expressed himself:—"What although, in discharging their arduous duty, in times of

unexampled trial, they were guilty of partial irregularities, and some of them of individual crimes? What although the language in which they expressed themselves was homely, and appears to our ears coarse, and unsuitable to the subject? What although they gave a greater prominence to some points, and laid a greater stress on some articles, than we may now think they were entitled to? What although they discovered an immoderate heat and irritation of spirit, considering the barbarous and brutal manner in which they had long been treated? What although they fell into parties, and quarrelled among themselves, when we consider the crafty and insidious measures employed by their adversaries to disunite them—and when we can perceive them actuated by honesty and principle, even in the greatest errors into which they were betrayed? These, granting them to be all true, may form a proper subject for sober statement, and for cool animadversion, but never for turning the whole of their conduct into ridicule, or treating them with scurrilous buffoonery. No enlightened friend to civil and religious liberty—no person whose moral and humane feelings have not been warped by the most lamentable party prejudices, would ever think of treating them in this manner. They were sufferers—they were suffering unjustly—they were demanding only what they were entitled to enjoy—they persevered in their demands until they were successful, and to their disinterested struggles, and their astonishing perseverance, we are indebted, under God, for the blessings we enjoy.”

In parting with our subject, and presenting one other portrait of the Covenanters and their principles, we apply to

them the following sketch from the pencil of Lord Macaulay. Speaking of the Puritans of England, he says:—If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not attended by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands—their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by the right of an earlier creation, and priests by the imposition of a mightier hand.”

THE END.

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